

A

COMPARATIVE VIEW

C. E. Summer.
OF THE

State and Faculties of MAN

WITH THOSE OF THE

ANIMAL WORLD.

By JOHN GREGORY, M.D. F.R.S.

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COMPARATIVE VIEW

OF THE

MAN AND MONKEY

IN THE

ANIMAL WORLD

BY

JOHN EDGAR HOOVER

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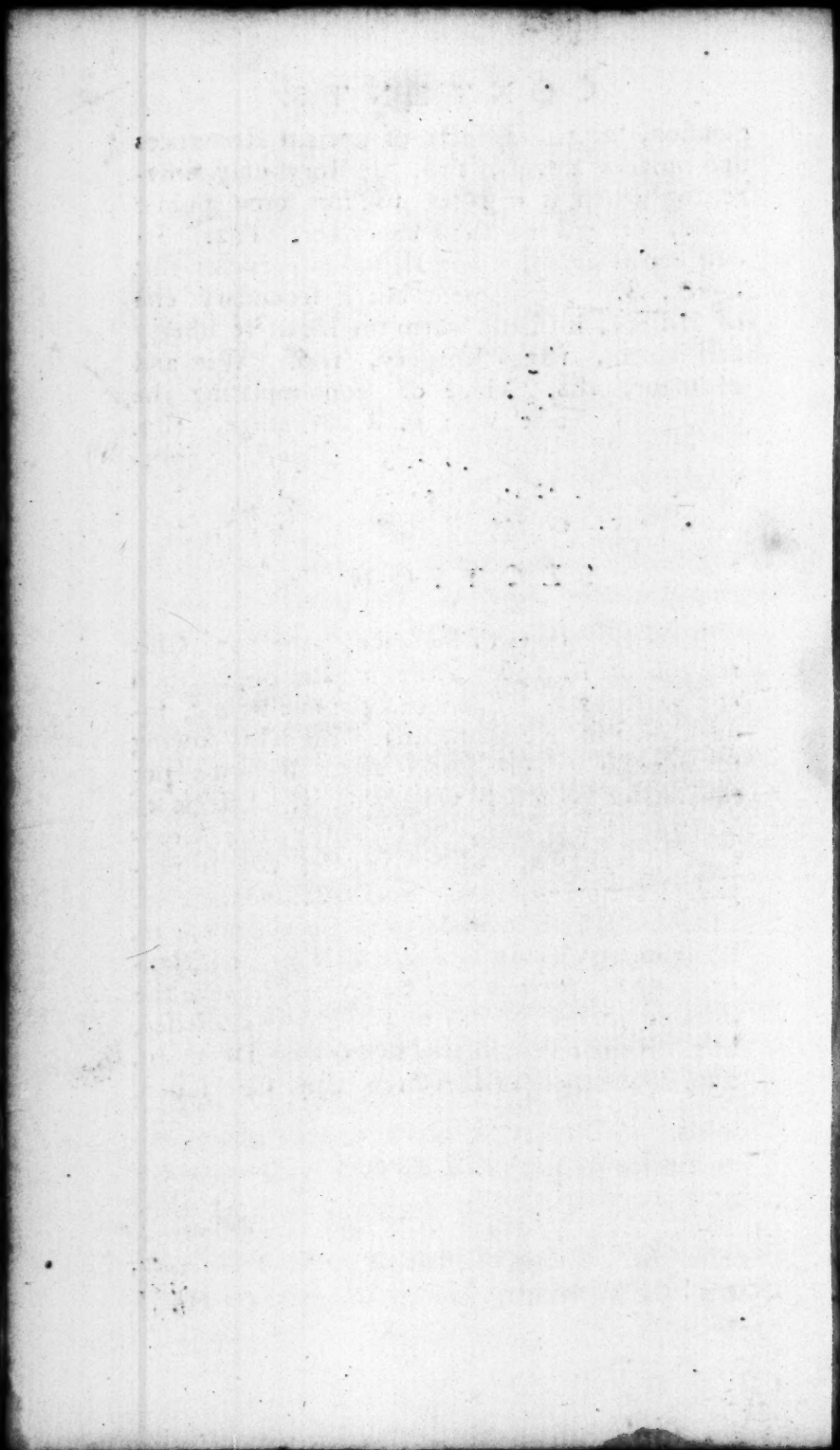
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P R E F A C E.

BY an advertisement prefixed to the first edition of this book, the public was informed that it consisted of some discourses originally read in a private literary society, without the most distant view to their publication. The loose and careless manner in which they are written, is too strong an internal evidence that they never were intended for the public inspection. But, for what purpose they were originally composed, and how they came into the world, are questions which a reader will never ask: he has an undoubted right to censure them with all the severity which their faults deserve, and to censure likewise the author of them, unless he could pretend they were published without his knowledge. The unexpected favor he has met with from the public has encouraged him to correct and enlarge this edition; but when he attempted to

treat his subject with that fullness and accuracy which its importance required, he found it run into so great an extent, that he was obliged to abandon it, being necessarily engaged in business and studies of a very different nature. He would gladly have suppressed some sentiments carelessly thrown out in the confidence of private friendship, which may be liable to misconstruction; but he was afraid that, by too anxious an attention to guard against every objection, he should deprive the book of that appearance of ease and freedom in which its only merit consisted. When we unbosom ourselves to our friends on a subject that interests us, there is sometimes a glow of sentiment and warmth of expression that pleases, though it conveys nothing particularly ingenious or original.

The title of the book does not well express its contents. The public is too well accustomed to books that have not much correspondence with their titles, to be surprized at this. But it would have been an imposition

tion of a worse kind to have changed the title in this new edition. The truth is, the subjects here treated, are so different, that it was impossible to find any title, that could fully comprehend them. Yet unconnected as they seem to be, there was a certain train of ideas that led to them, which it may not be improper to explain.

When we attend to the many advantages which Mankind possess above the inferior Animals, it is natural to enquire into the use we make of those advantages. This leads to the consideration of Man in his savage state, and through the progressive stages of human society.

Man in his savage state is, in some respects, in a worse condition than any other animal. He has indeed superior faculties, but as he does not possess, in so great a degree as other animals, the internal principle of instinct to direct these faculties to his greatest good, they are often perverted in such a manner as to render him more unhappy. He possesses bodily strength, agility, health, and
what

what are called the animal faculties, in greater perfection, than Men in the more advanced states of society; but the nobler and more distinguishing principles of human Nature lie in a great measure dormant. Like a beast of prey he passes his time generally in quest of food, or in supine sloth. He often displays the instinctive courage of a Tyger or the cunning of a Fox, though seldom tempered with that spirit of equity, generosity, and forgiveness, which alone renders courage a virtue.

There is a certain period in the progress of society, in which Mankind appear to the greatest advantage. In this period they possess the bodily powers and all the animal functions in their full vigour. They are bold, active, steady, ardent in the love of liberty and their native country. Their manners are simple, their social affections warm, and though they are much influenced by the ties of blood, yet they are generous and hospitable to strangers. Religion is universally regarded among them, though disguised by a variety of superstitions.

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perstitutions. This state * of society, in which Nature shoots wild and free, encourages the high exertions of fancy and passion, and is therefore peculiarly favourable to the arts depending on these; but for the same cause it checks the progress of the rational powers, which require coolness, accuracy, and an imagination perfectly subdued and under the controul of reason. The wants of Nature, likewise, being few, and easily supplied, require but little of the assistance of ingenuity; though what most effectually retards the progress of knowledge among such a people, is the difficulty of communicating and transmitting it from one person to another.

A very beautiful picture of this state of society is exhibited in the words of Ossian. There we meet with Men possessing that high spirit of independance, that elevation and dignity of soul, that contempt of death, that attachment to their friends and to their country, which has rendered the memory of the
Greek

* Dr. Blair.

Greek and Roman Heroes immortal. But where shall we find their equals in ancient or modern story, among the most savage or the most polished nations, in those gentler virtues of the heart, that accompanied and tempered their heroism? There we see displayed the highest martial spirit, exerted only in the defence of their friends and of their country. We see there dignity without ostentation, courage without ferocity, and sensibility without weakness. Possessed of every sentiment of justice and humanity, this singular people never took those advantages, which their superior valour, or the fortune of war gave them over their enemies. Instead of massacring their prisoners in cold blood, they treated them with kindness and hospitality; they gave them the feast of shells, and, with a delicacy that would do honour to any age, endeavoured, by every art, to sooth the sense of their misfortunes, and generously restored them to their freedom. If an enemy fell in battle, his body was not insulted, nor dragged at the chariot-wheels

wheels of the conqueror. He received the last honours of the warrior. The song of Bards arose. These sons of liberty were too just to encroach on the rights of their neighbours, and had magnanimity enough to protect the feeble and defenceless, instead of oppressing and enslaving them. As they required no slaves to do the laborious and servile offices of life, they were still less disposed to degrade their women to so mean and so wretched a situation. How humane, how noble does this conduct appear, when compared with the ungenerous treatment which women meet with among all barbarous nations, and which they sometimes have met with among people who have been always displayed to the world as patterns of wisdom and virtue! There they have been condemned to the most miserable slavery, in offices unsuitable to the delicacy of their constitutions, disproportionate to their strength, and which must have totally extinguished the native cheerfulness of their spirits. Thus have Men inverted the order of Nature, and
taken

taken a mean and illiberal advantage of that weakness, of which they were the natural guardians, in order to indulge the most despicable sloth, or to feed a stupid pride, which disdained those employments that Nature has made necessary for the subsistence and comfort of Human Life; and by this means have deservedly cut themselves off from the principal pleasures of social and domestic life. The Women described by Ossian, have a character as singular as that of his Heroes. They possess the high spirit and dignity of Roman Matrons, united to all the softness and delicacy ever painted in modern Romance. The history of these people seems to be justly referred to a period, much farther distant than that of chivalry; and though we make the largest allowance for the painting of a sublime poetic Genius, yet we must suppose, that the manners and sentiments he describes had their foundation in real life, as much as those described by Homer. A Poet may heighten the features and colouring of his subject, but if he deserts Nature,

Nature, if he describes sentiments and manners unknown to his readers, and which their hearts do not recognize, it is certain he can neither be admired nor understood. The existence of such a People, in such an age and country, and of such a Poet to describe them, is one of the most extraordinary events in the history of mankind, and well deserving the attention of both philosophers and critics, especially since this is perhaps the only period where it is not only possible but easy to ascertain or disprove the reality of the fact, of which some people pretend still to doubt.—But I return to our subject.

Such a state of society as I was before describing, seldom lasts long. The power necessarily lodged in the hands of a few, for the purposes of public safety and utility, is soon abused. Ambition and all its direful consequences succeed. As the human faculties expand themselves, new inlets of gratification are discovered. The intercourse in particular with other nations brings an accession

cession of new pleasures, and consequently of new wants. The advantages attending an intercourse and commerce with foreign nations are, at first view, very specious and attracting. By these means the peculiar advantages of one climate are, in some degree, communicated to another; a free and social intercourse is promoted among Mankind; knowledge is enlarged, and prejudices are removed. On the other hand, it may be said, that every country, by the help of industry, produces whatever is necessary to its own inhabitants; that the necessities of Nature are easily gratified, but the cravings of false appetite, and a deluded imagination, are endless and insatiable; that when men leave the plain road of Nature, superior knowledge and ingenuity, instead of combating a vitiated taste and inflamed passions, are employed to justify and indulge them; that the pursuits of commerce are destructive of the health and lives of the human species, and that this destruction falls principally upon those

those who are most distinguished for their activity, spirit, and capacity.

But one of the most certain consequences of a very extended commerce, and of what is called the most advanced and polished state of society, is an universal passion for riches, which corrupts every sentiment of Taste, Nature, and Virtue. This at length reduces human Nature to the most unhappy state in which it can ever be beheld. The constitution both of body and mind becomes sickly and feeble, unable to sustain the common vicissitudes of life without sinking under them, and equally unable to enjoy its natural pleasures, because the sources of them are cut off or perverted. In this state money becomes the universal idol to which every knee bows, to which every principle of Virtue and Religion yields, and to which the health and lives, of the greater part of the species are every day sacrificed. So totally does this passion pervert the human heart, that it extinguishes or conquers the natural attachment between the sexes, and in defiance
of

of every sentiment of Nature and sound policy, makes people look even upon their own children as an incumbrance and oppression. Neither does money, in exchange for all this, procure happiness, or even pleasure in the limited sense of the word; it yields only food for a restless, anxious, insatiable vanity, and abandons Men to dissipation, languor, disgust and misery. In this situation, patriotism is not only extinguished, but the very pretension to it is treated with ridicule: What are called public views, do not regard the encouragement of population, the promoting of virtue, or the security of liberty; they regard only the enlargement of commerce and the extension of conquest. When a nation arrives at this pitch of depravity, its duration as a free state must be very short, and can only be protracted by the accidental circumstances of the neighbouring nations being equally corrupted, or of different diseases in the state ballancing and counter-acting one another. But when once a free, an opulent and
luxurious

luxurious people, lose their liberty, they become of all slaves the vilest and most miserable.

We shall readily acknowledge, at the same time, that in a very advanced and polished state of society, human Nature appears in many respects to great advantage. The numerous wants which luxury creates, give exercise to the powers of invention in order to satisfy them. This encourages many of the elegant arts, and in the progress of these, some natural principles of taste, which in more simple ages lay latent in the human Mind, are awakened, and become proper and innocent sources of pleasure. The understanding likewise, when it begins to feel its own powers, expands itself, and pushes its enquiries into Nature with a success incredible to more ignorant nations. This state of society is equally favourable to the external appearance of manners, which it renders humane, gentle and polite. It is true, that these improvements are often so perverted, that they bring no accession of happiness to Mankind.

kind. In matters of taste, the great, the sublime, the pathetic, are first brought to yield to regularity and elegance; and at length are sacrificed to the most childish passion for novelty and the most extravagant caprice. The enlarged powers of understanding, instead of being applied to the useful arts of life, are dissipated upon trifles, or wasted upon impotent attempts to grasp at subjects above their reach; and politeness of manners comes to be the cloak of dissimulation. Yet still those abuses seem in some measure to be only accidental.

It was this consideration of Mankind in the progressive stages of society, that led to the idea, perhaps a very romantic one, of uniting together the peculiar advantages of these several stages, and cultivating them in such a manner as to render human life more comfortable and happy. However impossible it may be to realize this idea in large societies of Men, it is surely practicable among individuals. A person without losing any one substantial pleasure
• sure

sure that is to be found in the most advanced state of society, but on the contrary in a greater capacity to relish them all, may enjoy perfect vigour of health and spirits; he may have the most enlarged understanding and apply it to the most useful purposes; he may possess all the principles of genuine Taste, and preserve them in their proper subordination; he may possess delicacy of sentiment and sensibility of heart, without being a slave to false refinement or caprice. Simplicity may be united with elegance of manners; a humane and gentle temper may be found consistent with the most steady and resolute spirit, and religion may be revered without bigotry or enthusiasm.

Such was the general train of sentiments that gave rise to the following Treatise. But the reader will find it prosecuted in a very imperfect and desultory manner. When it was first composed, the author thought himself at liberty to throw out his ideas without much regard to method or arrangement, and to
enlarge

enlarge more or less on particular parts of his subject, not in proportion to their importance, but as fancy at the time dictated. He would with pleasure have attempted to rectify these imperfections, which he has reason to be ashamed of in a work offered to the public; but the circumstances which he formerly mentioned put that entirely out of his power.

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Comparative VIEW, &c.



SECTION I.

HUMAN Nature has been considered in very different and opposite lights. Some have painted it in a most amiable form, and carefully shaded every weakness and deformity. They have represented vice as foreign and unnatural to the Human Mind, and have maintained that what passes under that name is, in general, only an exuberance of virtuous dispositions, or good affections

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improperly

improperly directed, but never proceeds from any inherent malignity or depravity of the heart itself. — The Human Understanding has been thought capable of penetrating into the deepest recesses of nature, of imitating her works, and, in some cases, of acquiring a superiority over them.

Such views are generally embraced by those who have good hearts and happy tempers, who are beginning the world, and are not yet hackney'd in the ways of Men, by those who love science and have an ambition to excel in it; and they have an obvious tendency to raise the genius and mend the heart, but are the source of frequent and cruel disappointments. —

Others have represented Human Nature as a sink of depravity and wretchedness, have supposed this its natural state, and the unavoidable lot of humanity: They have represented the Human Understanding as weak and short-sighted, the Human Power as extremely feeble and limited, and have treated all attempts to
enlarge

enlarge them as vain and chimerical. — Such representations are greedily adopted by Men of narrow and contracted hearts, and of very limited genius, who feel within themselves the justness of the description. It must be owned however, that they are often agreeable and soothing to Men of excellent and warm affections, but of too great sensibility of spirit, whose tempers have been hurt by frequent and unmerited disappointments.

A bad opinion of Human Nature readily produces a selfish disposition, and renders the temper cheerless and unsociable; a mean opinion of our intellectual faculties depresses the genius, as it cuts off all prospect of attaining a much greater degree of knowledge than is possessed at present, and of carrying into execution any grand and extensive plans of improvement.

It is not proposed to insist further on the several advantages and disadvantages of these opposite views of Human Nature, and on their influence in forming a character. — Per-

haps that View may be the safest which considers it as formed for every thing that is good and great, which sets no bounds to its capacities and powers, but looks on its present attainments as trifling and inconsiderable.

Enquiries into Human Nature, tho' of the last importance, have been prosecuted with little care and less success. This has been owing partly to the general causes which have obstructed the progress of the other branches of knowledge, and partly to the peculiar difficulties of the subject. Enquiries into the structure of the Human Body have indeed been prosecuted with great diligence and accuracy. But this was a matter of no great difficulty. It required only labour and a steady hand. The subject was permanent; the Anatomist could fix it in any position, and make what experiments on it he pleased.

The Human Mind, on the other hand, is an object extremely fleeting, not the same in any two individuals, and ever varying even in the same person.

person. To trace it thro' its almost endless varieties, requires the most profound and extensive knowledge, and the most piercing and collected genius. But tho' it be a matter of great difficulty to investigate and ascertain the laws of the mental constitution, yet there is no reason to doubt, however fluctuating it may seem, of its being governed by laws as fixt and invariable as those of the Material System.

It has been the misfortune of most of those who have study'd the philosophy of the Human Mind, that they have been little acquainted with the structure of the Human Body, and with the laws of the Animal Oeconomy; and yet the Mind and Body are so intimately connected, and have such a mutual influence on one another, that the constitution of either, examined apart, can never be thoroughly understood. For the same reason it has been an unspeakable loss to Physicians, that they have been so generally inattentive to the peculiar laws of the Mind, and to their influence on the Body.

A late celebrated professor of Medicine in a neighbouring nation, who perhaps had rather a clear and methodical head, than an extensive genius or enlarged views of Nature, wrote a System of Physic, wherein he seems to have considered Man entirely as a Machine, and makes a feeble and vain attempt to explain all the Phænomena of the Animal Oeconomy, by mechanical and chymical principles alone. Stahl, his cotemporary and rival, who had a more enlarged genius, and penetrated more deeply into Nature, added the consideration of the sentient principle, and united the philosophy of the Human Mind with that of the Human Body: but the luxuriance of his imagination often bewildered him, and the perplexity and obscurity of his style occasion his writings to be little read and less understood.

Besides these, there is another cause which renders the knowledge of Human Nature very lame and imperfect, which we propose more particularly to enquire into.

Man has been usually considered as a Being that had no analogy to the rest of the Animal Creation. The comparative anatomy of brute Animals hath indeed been cultivated with some attention; and hath been the source of the most useful discoveries in the anatomy of the Human Body: But the comparative Animal Oeconomy of Mankind and other Animals, and comparative Views of their states and manner of life, have been little regarded. The pride of Man is alarmed, in this case, with too close a comparison, and the dignity of philosophy will not easily stoop to receive a lesson from the instinct of Brutes. But this conduct is very weak and foolish. Nature is a whole, made up of parts, which though distinct, are yet intimately connected with one another. This connection is so close, that one species often runs into another so imperceptibly, that it is difficult to say where the one begins and the other ends. This is particularly the case with the lowest of one species, and the highest of that immediately be-

low it. On this account no one link of the great chain can be perfectly understood, without the knowledge, at least, of the links that are nearest to it.

In comparing the different species of Animals, we find each of them possessed of powers and faculties peculiar to themselves, and admirably adapted to the particular sphere of action which Providence has allotted them. But, amidst that infinite variety which distinguishes each species, we find many qualities in which they are all similar, and some which they have in common.

Man is evidently at the head of the Animal Creation. He seems not only to be possessed of every source of pleasure, in common with them, but of many others, to which they are altogether strangers. If he is not the only Animal possessed of reason, he has it in a degree so greatly superior, as admits of no comparison.

* That insensible gradation so conspicuous in all the works of Nature, fails, in comparing Mankind with other

other Animals. There is an infinite distance between the faculties of a Man, and those of the most perfect Animal; between intellectual power, and mechanic force; between order and design, and blind impulse; between reflection and appetite.

One Animal governs another only by superior force or cunning, nor can it by any address or train of reasoning secure to itself the protection and good offices of another. There is no sense of superiority or subordination among them*.

Their want of language seems owing to their having no regular train or order in their ideas, and not to any deficiency in their organs of speech. Many Animals may be taught to speak, but none of them can be taught to connect any ideas to the words they pronounce. The reason therefore, why they do not express themselves by combined and regulated signs, is, because they

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have

* Instances from bees, birds of passage, and such like, do not contradict this observation, if rightly understood.

have no regular combination in their ideas.

There is a remarkable uniformity in the works of Animals. Each individual of a species does the same things, and in the same manner as every other of the same species. They seem all to be actuated by one soul. On the contrary, among Mankind, every individual thinks and acts in a way almost peculiar to himself. The only exception to this uniformity of character in the different species of Animals, seems to be among those who are most connected with Mankind, particularly dogs and horses.

All Animals express pain and pleasure by cries and various motions of the body; but laughter and shedding of tears are peculiar to Mankind. They seem to be expressions of certain emotions of the soul unknown to other Animals, and are scarcely ever observed in infants till they are about six weeks old. The pleasures of the imagination, the pleasure arising from science, from the fine arts, and from the principle
of

of curiosity, are peculiar to the Human Species. But above all, they are distinguished by the Moral Sense, and the happiness flowing from religion, and from the various intercourses of social life.

We propose now to make some observations on certain advantages which the lower Animals seem to possess above us, and afterwards to enquire how far the advantages possessed by Mankind are cultivated by them in such a manner as to render them happier as well as wiser and more distinguished.

There are many Animals who have some of the external senses more acute than We have; some are stronger, some swifter; but these and such other qualities, however advantageous to them in their respective spheres of life, would be useless and often very prejudicial to us. But it is a very serious and interesting question, whether they possess not certain advantages over us, which are not the result of their particular state of life, but are advantages in those points, where we
ought

ought at least to be on a level with them.

Is it not notorious that all Animals, except ourselves, enjoy every pleasure their Natures are capable of, that they are strangers to pain and sickness, and, abstracting from external accidents, arrive at the natural period of their Being? We speak of wild Animals only. Those that are tame and under our direction partake of all our miseries.—Is it a necessary consequence of our superior faculties, that not one of ten thousand of our species dies a natural death, that we struggle through a * *frail and feverish being*, in continual danger of sickness, of pain, of dotage, and the thousand nameless ills that experience shews to be the portion of human life?—If this is found to be the designed order of Nature, it becomes us cheerfully to submit to it; but if these evils appear to be adventitious and unnatural to our constitution, it is an enquiry of the last importance, whence they arise and how they may be remedied.

There

* Milton.

There is one principle which prevails universally in the Brute Creation, and is the immediate source of all their actions. This principle, which is called Instinct, determines them by the shortest and most effectual means to pursue what their several constitutions render necessary.

It seems to have been the general opinion that this principle of Instinct was peculiar to the Brute Creation; and that Mankind were designed by Providence, to be governed by the superior principle of Reason, entirely independent of it. But a little attention will shew, that Instinct is a principle common to us and the whole Animal world, and that, as far as it extends, it is a sure and infallible guide; tho' the depraved and unnatural state, into which Mankind are plunged, often stifles its voice, or renders it impossible to distinguish it from other impulses which are accidental and foreign to our Nature.

Reason indeed is but a weak principle in Man, in respect of Instinct, and is generally a more unsafe guide.

—The

— The proper province of Reason is to investigate the causes of things, to shew us what consequences will follow from our acting in any particular way, to point out the best means of attaining an end, and, in consequence of this, to be a check upon our Instincts, our tempers, our passions, and our tastes: But these must still be the immediately impelling principles of action. In truth, life, without them, would not only be joyless and insipid, but quickly stagnate and be at an end.

Some of the advantages, which the Brute Animals have over us, are possessed in a considerable degree by those of our own species, who being but just above them, and guided in a manner entirely by Instinct, are equally strangers to the noble attainments of which their Natures are capable, and to the many miseries attendant on their more enlightened brethren of Mankind.

It is therefore of the greatest consequence, to enquire into the Instincts that are natural to Mankind, to separate them from those cravings
which

which bad habits have occasioned, and, where any doubt remains on this subject, to enquire into the analogous Instincts of other Animals, particularly into those of the savage part of our own species.

But a great difficulty attends this enquiry. There has never yet been found any class of Men who were entirely governed by Instinct, by Nature, or by common sense. The most barbarous nations differ widely in their manners from one another, and deviate as much from Nature in many particulars, as the most polished and most luxurious. They are equally guided by reason, variously perverted by prejudice, custom, and superstition. Yet a discerning eye will often be able to trace the hand of Nature where her designs are most opposed, and will sometimes be surpris'd with marks of such just and acute reasoning among savage Nations, as might do honour to the most enlightened. In this view the civil and natural history of Mankind becomes a study not merely fitted to amuse, and gratify curiosity,
but

but a study subservient to the noblest views, to the cultivation and improvement of the Human Species.

It is evident that in comparing Men with other Animals, the Analogy must fail in several respects, because they are governed solely by the unerring principle of Instinct, whereas Men are directed by other principles of action along with this, particularly by the feeble and fluctuating principle of Reason. But altho' in many particular instances it may be impossible to ascertain what is the natural and what is the artificial State of Man, to distinguish between the voice of Nature and the dictates of Caprice, and to fix the precise boundary between the provinces of Instinct and Reason; yet all Mankind agree to admit, in general, such distinctions, and to condemn certain actions as trespasses against Nature, as well as deviations from Reason. Men may dispute whether it be proper to let their beards and their nails grow, on the principle of its being natural; but every Human Creature would be shocked with the impropriety

priety of feeding an infant with Brandy instead of its Mother's Milk, from an instant feeling of its being an outrage done to Nature. In order however to avoid all altercation and ambiguity on this subject, we shall readily allow that it is our business, in the conduct of life, to follow whatever guide will lead us to the most perfect and lasting happiness. We apprehend that where the voice of Nature and Instinct is clear and explicit, it will be found the surest guide; and where it is silent or doubtful, we imagine it would be proper to attend to the analogy of Nature among other Animals, not to be an absolute rule for our conduct, but as a means of furnishing light to direct it; and we admit, that, in order to determine what truly is most proper for us, the ultimate Appeal must be made to cool and impartial Experience.

We should likewise avail ourselves of the observations made on tame Animals in those particulars where Art has in some measure improved upon Nature. Thus by a proper attention

attention we can preserve and improve the breed of Horses, Dogs, Cattle, and indeed of all other Animals. Yet it is amazing that this Observation was never transferred to the Human Species, where it would be equally applicable. It is certain, that notwithstanding our promiscuous Marriages, many families are distinguished by peculiar circumstances in their character. This Family Character, like a Family Face, will often be lost in one generation and appear again in the succeeding. Without doubt, Education, Habit, and Emulation, may contribute greatly in many cases to preserve it, but it will be generally found, that, independent of these, Nature has stamped an original impression on certain Minds, which Education may greatly alter or efface, but seldom so entirely as to prevent its traces from being seen by an accurate observer. How a certain character or constitution of Mind can be transmitted from a Parent to a Child, is a question of more difficulty than importance. It is indeed equally difficult

difficult to account for the external resemblance of features, or for bodily diseases being transmitted from a Parent to a Child. But we never dream of a difficulty in explaining any appearance of Nature, which is exhibited to us every day. — A proper attention to this subject would enable us to improve not only the constitutions, but the characters of our posterity. Yet we every day see very sensible people, who are anxiously attentive to preserve or improve the breed of their Horses, tainting the blood of their Children, and entailing on them, not only the most loathsome diseases of the Body, but madness, folly, and the most unworthy dispositions, and this too when they cannot plead being stimulated by necessity, or impelled by passion.

We shall now proceed to enquire more particularly into the comparative state of Mankind and the inferior Animals.

By the most accurate calculation, one half of Mankind die under eight years of age. As this mortality is
greatest

greatest among the most luxurious part of Mankind, and gradually decreases in proportion as the diet becomes simpler, the exercise more frequent, and the general method of living more hardy, and as it doth not take place among wild Animals, the general foundations of it are sufficiently pointed out. The extraordinary havock made by diseases among Children, is owing to the unnatural treatment they meet with, which is ill suited to the singular delicacy of their tender frames. Their own Instincts, and the conduct of Nature in rearing other Animals, are never attended to, and they are incapable of helping themselves. When they are farther advanced in life, the voice of Nature becomes too loud to be stifled, and then, in spite of the influence of corrupted and adventitious taste, will be obeyed.

Though it is a maxim universally allowed, that a multitude of inhabitants is the firmest support of a state, yet the extraordinary mortality among Children has been little attended

tended to by Men of public spirit. It is thought a natural evil, and therefore is submitted to without examination*. But the importance of the question will justify a more particular enquiry, whether the evil be really natural and unavoidable.

It is an unpopular attempt to attack prejudices established by time and habit, and secured by the corruptions of luxurious life. It is equally unpleasant to attempt the refor-

* Thus the loss of a thousand men in an engagement arouzes the public attention, and the severest scrutiny is made into the cause of it, while the loss of thrice that number by sickness passes unregarded: yet the latter calamity is by far the most grievous, whether we regard the State, or the melancholy fate of the unhappy sufferers; and therefore calls more loudly for a Public Enquiry. Perhaps in the one case the loss was inevitable, and might lead to victory; the men faced danger with intrepidity, full of the hopes of conquest if they survived, or of dying honourably in the cause of their country. Perhaps in the other case the evil by proper management, might have been prevented: the men perished without being able to make any effort for their preservation; they saw the gradual approaches of death in all its terrors, and fell unlamented, and unsupported by that military ardor and thirst of glory which enable them to despise it in the field.

reformation of abuses, without the least prospect of success. Yet there is a secret pleasure in pleading the cause of humanity and helpless innocence.

Many reasons have been assigned, why the state of Infancy is the most sickly; and why so great a proportion of the human Species is cut off at that early period. Physicians have insisted largely on the unavoidable dangers arising from the sudden and total change of the animal Oeconomy of Infants, that commences immediately upon the Birth; and on the dangers arising from the free admission of the external air to their bodies at that time. They have expatiated on the high degree of irritability of their Nervous System, the delicacy of their whole frame, and the acescency of their food. A little reflection, however, may shew us, that this account of the matter, tho' plausible at first view, is not satisfactory. This single consideration refutes it, That all these alleged causes of the sickliness of Infants are not peculiar to the Human Species, but

but are found among many other Animals, without being attended with such effects; that the diseases, most fatal to Children, are not found among the Savage part of Mankind; and that they prevail, in exact proportion to the progress of Effeminacy and Luxury; and in proportion as people forsake the plain dictates, of Instinct and Nature, to follow the Light of what they are pleased to call Reason.

There is, in truth, a greater luxuriance of Life and Health in Infancy, than in any other period of Life. Infants, we acknowledge, are more delicately sensible to Injury, than those advanced in Life; but, to compensate this, their Fibres and Vessels are more capable of Distension, their whole System is more flexible, their Fluids are less acrid, and less disposed to Putrescence; they bear all Evacuations more easily, except that of blood, and, which is an important circumstance in their favour, they never suffer from the terrors of a distracted Imagination. Their Spirits are lively and equal;
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they quickly forget their past Sufferings, and never anticipate the future. In consequence of these advantages, Children recover from diseases, under such unfavourable symptoms as are never survived by Adults. If they waste more quickly under sickness, their recovery from it is quick in proportion; and generally more compleat than in older people; as diseases seldom leave those baneful effects on their Constitutions, so frequent in those of Adults. In short, a Physician ought scarce ever to despair of a Child's Life, while it continues to breathe.

Every other Animal brings forth its young without any assistance; but We judge Nature insufficient for that work; and think a Midwife understands it better. — What numbers of Infants as well as of Mothers are destroyed by the preposterous management of these Artists, is well known to all who have enquired into this matter. The most knowing and successful practitioners, if they are candid, will own, that in common and natural cases, Nature is
entirely

entirely sufficient, and that their business is only to assist her efforts in case of weakness of the Mother, or an unnatural position of the Child.

As soon as an Infant comes into the world, our first care is to cram it with physic.—There is a glareous liquor contained in the bowels of Infants and many other Animals when they are born, which it is necessary to carry off. The medicine which Nature has prepared for this purpose is the Mother's first milk. This indeed answers the end very effectually; but we think some drug forced down the Child's throat will do it much better. The composition of this varies according to the fancy of the good Woman who presides at the birth.—It deserves to be remarked, when we are on this subject, that calves, which are the only Animals generally taken under our peculiar care in these circumstances, are treated in the same manner. They have the same sort of physic administered to them, and often with the same success; many of them dying under the operation, or of its consequences:

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and we have the greatest reason to think that more of this species of Animals die at this period, than of all the other species of Animals we see in these circumstances, put together, our own only excepted.

Notwithstanding the many moving calls of natural Instinct in the Child to suck the Mother's breast, yet the usual practice has been, obstinately to deny that indulgence till the third day after the birth. By this time the suppression of the natural evacuation of the milk, usually bringing on a fever, the consequence proves often fatal to the Mother, or puts it out of her power to suckle her Child at that time. The sudden swelling of the breasts, which commonly happens about the third day, is another bad consequence of this delay. When the breasts become thus suddenly and greatly distended, a child is not only utterly unable to suck, but, by its cries and struggling, fatigues and heats, both itself and the Mother. This is another frequent cause, which prevents nursing. — We must observe here, to the honor

nor of the gentlemen who had the care of the lying-in hospital in London, that they were the first who, in this instance, brought us back to Nature and common sense; and by this means have preserved the lives of thousands of their fellow-creatures. They ordered the Children to be put to the Mother's breast as soon as they shewed a desire for it, which was generally within ten or twelve hours after the birth. This rendered the usual dose of physic unnecessary, the milk-fever was prevented, the milk flowed gradually and easily into the breasts, which before were apparently empty, and things went smoothly on in the natural way. We are sorry however to observe, that this practice is not likely to become soon general. Physicians do not concern themselves with subjects of this kind, nor with the regimen of Mankind, unless their advice is particularly asked. These matters are founded on established customs and prejudices, which it is difficult to conquer, and dangerous to attack; nor will it ever be at-

tempted by Men who depend on the favor and caprice of the world for their subsistence, and who find it their interest rather to sooth prejudices than to oppose them. If a Mother therefore is determined not to nurse her own Infant, she should, for her own sake, suckle it at least three or four weeks, and then wean it by degrees from her own breast. In this way the more immediate danger arising from repelling the milk, is prevented.

When a Mother does not nurse her own Infant, she does open violence to Nature; a violence unknown among all the inferior Animals, whom Nature intended to suckle their young: unknown among the most barbarous nations; and equally unknown among the most polished, in the purest ages of Greece and Rome. The sudden check given to the great natural evacuation of Milk, at a time when her weakly state renders her unable to sustain so violent a shock, is often of the worst consequence to herself; and the loss to the Child is much greater than is commonly apprehended.

prehended. A Woman in this case runs an immediate risk of her life by a milk-fever, besides the danger of swelling and imposthumes of the breast, and such obstructions in them as often lay the foundation of a future cancer.—Of 4,400 Women in the lying-in hospital, only four had milk sores, and these had either no nipples, or former sore breasts*.

Some Women indeed have it not in their power to nurse their Children, for want of milk; and sometimes it is equally improper for the Mother and the Child, on account of some particular disorder which the Mother labours under. But this is very seldom the case. On the contrary, there are many disorders incident to Women, of which nursing is the most effectual cure; and delicate constitutions are generally strengthened by it. In proof of this we may observe, that while a Mother nurses her Child, her complexion becomes clearer and more blooming, her spirits are more uniformly chearful, her appetite is better, and her

her general habit of body fuller and stronger. And it is particularly worthy of observation, that fewer Women die while they are nursing than at any equal period of their lives, if we except the time of pregnancy, during which it is unusual for a Woman to die of any disease, unless occasioned by some violent external injury.

Another great inconveniency attending the neglect of nursing, is the depriving Women of that interval of respite and ease which Nature intended for them between Child-bearings. A woman who does not nurse, has naturally a Child every year; this quickly exhausts the constitution, and brings on the infirmities of old-age before their time; and as this neglect is most frequent among Women of fashion, the delicacy of their constitutions is particularly unable to sustain such a violence to Nature. A Woman who nurses her Child, has an interval of a year and a half or two years betwixt her Children,
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in which the constitution has time to recover its vigor*.

We may reckon, among the disadvantages consequent on the neglect of nursing, the Mother's being deprived of a very high pleasure, of the most tender and endearing kind, which remarkably strengthens her attachment to the Infant. It is not necessary here to enquire into the cause of this particular affection which a Mother feels for the Child she has suckled, superior to that which she feels for a Child suckled by a stranger; but the fact itself is indisputable.

It is not easy to estimate the injury Children sustain by being deprived of their natural nourishment, and, instead of it, being suckled by the milk of Women of different ages and constitutions from their Mothers. Thus far is certain, that a greater number of those Children die who are nursed by strangers, than

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* When the natural evacuation of milk from the breasts is suppressed, it renders the discharge of the Lochia more copious, and of longer duration than Nature intended, which is a frequent source of the Fluor albus.

of those who are suckled by their own Mothers. This is partly owing however to the want of that care and attention which the helpless state of Infancy so much requires, and which the anxious affection of a Mother can alone supply. Indeed if it was not that Nurses naturally contract a large portion of the instinctive fondness of a Mother, for the Infants they suckle, many more of them would perish by want of care. But it should be observed, that this acquired attachment cannot reasonably be expected among Nurses, in large cities. The same perversion of nature and manners which prevails there among Women of fashion, and makes them decline this duty, extends equally to those of lower rank: and it cannot be supposed that what the call of Nature, not to speak of love for the husband, is unable to effectuate in the Mother, will be found in a hireling, who for a little money turns her own Infant out of doors. But tho' it is true that a Nurse may acquire by degrees the sollicitude and tenderness of a Mother,

Mother, yet as this takes place slowly, and only in proportion as habit takes the place of Nature, the neglected Child may perish in the mean time. There results even from this possible advantage, an inconvenience which is itself sufficient to deter a Woman of any sensibility from permitting her Infant to be suckled by another: and this is, to have a stranger partaking with, or rather alienating from her the rights of a Mother; to see her Child love another Woman as well, or better than herself; to perceive the affection it retains for its natural parent a matter of favour, and that of its adopted one a duty: for is not the attachment of the Child the reward due to the tender cares of a Mother*? The many loathsome diseases to which the lower class of Women in large cities are subjected, is another reason against their being intrusted with such an office; diseases which are often fatal to their little charges, or which taint their blood in a manner

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that

* Rousseau.

that they and their succeeding families may feel very severely.

Children should be suckled from nine to twelve months. There are several circumstances that may point out the propriety of weaning them about that time: in many parts of Europe, and in all the Levant, Children taste nothing but their Mother's milk till they are a year old, which in general is a good rule. The call of Nature should be waited for to feed them with any thing more substantial. Many disorders are incident to Infants, by forcing other food upon them besides their Nurses milk. When we neglect the plain dictates of Instinct in this case, we cannot move a step without danger of erring, in regard to the quantity or quality of their food, or the proper times of giving it. New-born Infants are particularly apt to suffer from being stuffed with water-gruel, milk and water, weak wine whey, and other things of the like kind, which are thought perfectly mild and innocent. But the case is, Nature at this time requires very little food,
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but a great deal of rest, as Infants sleep almost their whole time, for several weeks after they are born. When therefore something or other is continually pouring down their throats, their natural repose is interrupted, and the effects are flatulency, gripes, and all the other consequences of indigestion. It is proper to wean Children by degrees, and to make this and every subsequent alteration in their diet as gradual as possible, because too sudden transitions in this respect are often attended with the worst consequences.

While an Infant is fed by the Mother's milk alone, it may be allowed to suck as often as it pleases. It is then under the peculiar protection of Nature, who will not neglect her charge; and in this case has wisely provided against any inconvenience that may arise from the stomach being overcharged with too much milk, by making the Child throw up the superfluous quantity; which it does without sickness or straining.

If a Mother cannot or will not suckle her own Child, it should be
given

given to a Nurse newly delivered, whose constitution both of body and of mind resembles the Mother's as nearly as possible, provided that constitution be a good one. The Nurse should continue to live in every respect as she has been accustomed to do. A transition from a plain diet consisting mostly of vegetables, from a pure air and daily exercise, if not hard labour, to a full diet of animal food, fermented liquor, the close air of a town, and a total want of exercise, cannot fail to affect the health both of the Nurse and the Child.

The attempt to bring up an Infant entirely by the spoon is offering such a violence to Nature, as nothing but the most extreme necessity can justify. If a Child was to be nourished in this way, even by its Mother's milk alone, it would not answer. The action of sucking, like that of chewing, occasions the secretion of a liquor in the Child's mouth, which being intimately mixed with the milk, makes it sit easy upon, and properly digest in the stomach.

Besides

Besides these, there are other circumstances in the rearing of Children, in which, we apprehend, neither Instinct, nor the Analogy of Nature is properly regarded.

All young Animals naturally delight in the open air, and in perpetual motion: But we signify our disapprobation of this intention of Nature, by confining our Infants mostly within doors, and swathing them from the time they are born as tightly as possible.—This natural Instinct appears very strong when we see a Child released from its confinement, in the short interval between pulling off its day cloaths, and swathing it again before it is put to sleep. The evident tokens of delight which the little creature shews in recovering the free use of its limbs, and the strong reluctance it discovers to be again remitted to its bondage, one should imagine would strike a conviction of the cruelty and absurdity of this practice, into the most stupid of Mankind. This confinement, Boys, in general, are sooner released from; but the fairer part
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of the Species suffer it, in some degree, during life.

Some nations have fancied that Nature did not give a good shape to the head, and thought it would be better to mould it into the form of a sugar-loaf. The Chinese think a Woman's foot much handsomer if squeezed into a third part of its natural size. Some African nations have a like quarrel with the shape of the nose, which they think ought to be laid as flat as possible with the face. We laugh at the folly and are shocked with the cruelty of these barbarians; but think, with equal absurdity, that the natural shape of a Woman's chest is not so elegant, as we can make it by the confinement of Stays. — The common effects of this practice are disorders in the stomach and obstructions in the lungs, from their not having sufficient room to play, which, besides tainting the breath, cuts off numbers of young Women by consumptions in the very bloom of life. — But Nature has shewn her resentment of this practice in the most striking manner, by rendering

rendering above half the Women of fashion deformed in some degree or other. Deformity is peculiar to the civilized part of Mankind, and is almost always the work of our own hands. The Turkish and Asiatic Women, who are distinguished for the elegance of their form, and the gracefulness of their carriage, are accustomed from their Infancy to wear no dress but what is perfectly loose.—The superior strength, just proportions, and agility of Savages are entirely the effects of their hardy education, of their living mostly abroad in the open air, and of their limbs never having suffered any confinement.—The Siamese, Japonese, Indians, Negroes, Savages of Canada, Virginia, Brazil, and most of the inhabitants of South America, do not swathe their Children, but lay them in a kind of large cradle lined and covered with skins or furs. Here they have the free use of their limbs; which they improve so well, that in two or three months they crawl about on their hands and knees, and in less than a year walk without any assistance.

ance. Where Children are swathed, or so closely pinioned down in their cradles, that they cannot move, the *impulsive force of the internal parts of the body disposed to increase, finds an insurmountable obstacle to the movements required to accelerate their growth. The Infant is continually making fruitless efforts, which waste its powers or retard their progress. It is scarcely possible to swathe Children in such a manner as not to give them some pain; and the constant endeavour to relieve themselves from an uneasy posture, is a frequent cause of deformity. When the swathing is tight, it impedes the breathing, and the free circulation of the blood, disturbs the natural secretions, and disorders the constitution in a variety of ways. If an Infant is pinioned down in its cradle in such a manner as to prevent the superfluous humour secreted in the mouth from being freely discharged, it must fall down into the stomach; where it occasions various disorders, especially in time of teething,

* Rousseau.

teething, when there is always a very great secretion of this fluid. Another inconvenience which attends this unnatural confinement of Children, is the keeping them from their natural action and exercise, which both retards their growth, and diminishes the strength of their bodies. It is pretended that Children left thus at liberty, would often throw themselves into postures destructive of the perfect conformation of their body. But if a Child ever gets into a wrong situation, the uneasiness it feels soon induces it to change its posture. Besides, in those countries where no such precautions are taken, the Children are all robust and well proportioned. It is likewise said, that if Children were left to the free use of their limbs, their restlessness would subject them to many external injuries; but tho' they are * heavy, they are proportionably feeble, and cannot move with sufficient force to hurt themselves. The true source, however, of that wretched slavery to which they are condemned

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* Rousseau.

is this; an Infant whose limbs are at liberty must be constantly watched, but when it is fast bound, it requires little attendance from its Nurse, and may be thrown into any corner.

It is of the utmost consequence to the health of Infants, to keep them perfectly clean and sweet. The inhabitants of the * Eastern countries, particularly Turkey, and the natives of America, are extremely attentive to this article. The confined dress of our Infants renders a great degree of attention to cleanliness peculiarly necessary. The close application of any thing acrid to the delicate and sensible skin of an Infant, gives a very speedy irritation, and is one of the most frequent causes of Children's crying.

Children when very young never cry but from pain or sickness, and therefore the cause of their distress should be accurately enquired into. If it is allowed to continue, it disturbs all the animal functions, especially the digestive powers; and from the disorders of these most of the diseases

* Buffon.

diseases incident to Children proceed. The cries of an Infant are the voice of Nature supplicating relief. It can express its wants by no other language. Instead of hearkening to this voice, we often stifle it, by putting the little wretch into a cradle, where the noise and violent motion confound all its senses, and extinguish all feelings of pain in a forced and unnatural sleep. Sometimes they are allowed to cry till their strength is exhausted. But their violent struggles to get relief, and the agitations of their passions, equally disorder their constitutions; and when a Child's first sensations partake so much of pain and distress, and when the turbulent passions are so early awaked and exercised, there is some reason to suspect they may have an influence on the future temper.

Children require a great deal of sleep, particularly in early infancy, nor should it ever be denied them. If they are allowed to be in constant motion when they are awake, which they always choose to be, there will be

be no occasion for rocking them in a cradle: but the sleep which is forced, by exhausted Nature sinking to rest after severe fits of crying, is often too long and too profound. Rocking in cradles is improper in every respect, from the confinement they occasion, from their overheating Infants, from their disordering the digestion of their food, and from their procuring an unnatural and forced sleep.

As Children naturally turn their eyes to the light, their beds or cradles should be lighted from the feet, in such a way as that both eyes may be equally exposed to it. If the light is on one side, the eye that is most frequently directed to it will become strongest. This is likewise a frequent cause of squinting*.

The mismanagement of Children is principally owing to over-feeding, over-clothing, want of exercise, and of fresh air †. Though, as was before observed, a young Child never cries
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* Buffon.

† See a very spirited and judicious essay on Nursing, by Dr. Cadogan.

but from pain or sickness, yet the universal remedy absurdly applied for all its distresses, is giving it something to eat or to drink, or rocking it in a cradle. If the wants and motions of a child are attended to, it will be found to shew several signs of desiring food before it cries for it, the first sensations of hunger never being attended with pain. Indeed these signs are seldom observed, because Children are seldom suffered to be hungry. If they were regularly fed only thrice a day, at stated intervals, after they are weaned, the signals of returning hunger would be as intelligible as if they spoke; but while they are crammed with some trash every hour, the calls of natural appetite can never be heard. Their food should be simple, and of easy digestion, and should never be taken hot: after they are weaned, till they are three years old, it should consist of plain milk, panada, well-fermented bread, barley-meal porridge; and at dinner plain light broth with barley or rice. All kinds of pastry, puddings, custards, &c. where
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the chief ingredients are unfermented flour, eggs, and butter, tho' generally thought to be light, lie much heavier on the stomach than many kinds of animal food. Fermented liquors of every kind, and all sorts of spices, are improper. They give a stimulus to the digestive powers, which they do not require, and, by exciting a false appetite, are often the cause of their being overcharged. Their drink should be pure water. The quantity of Children's food should be regulated by their appetite; and as they always eat with some eagerness full as much as they ought, whenever that eagerness ceases, their food should be immediately withdrawn.

The practice of putting many clothes on Children, indulging them in sitting over the fire, sleeping in small and warm rooms, and preserving them from being exposed to the various inclemencies of the weather, relaxes their bodies, and enervates their minds. If Children, together with such an effeminate education, are pampered with animal food,

food, rich sauces, and such other diet as overcharges their digestive powers, they become sickly as well as weak.

It is a general error, that a newborn Infant cannot be kept too warm. From this unfortunate prejudice, a healthy Child is soon made so tender, that it cannot bear the fresh air without catching cold. A Child can neither be kept too cool, nor too loose in its dress. It wants less clothing, in proportion, than a grown person, because it is naturally warmer; at least more uniformly and equally warm. This is universal among all animals. There are numberless instances of Infants, exposed and deserted, that have lived several days, in such severe weather as would have killed most adults. Many of the diseases incident to newborn Infants, and to Lying-in Women, arise from the hot regimen to which they are subjected. It is generally thought necessary to keep Lying-in Women in a constant, extorted Sweat, by confining them for several days closely to bed, in warm
rooms,

rooms, where great care is taken to exclude the fresh air; by giving them all their drink warm, and obliging them to take down a larger quantity of it than their thirst demands. If all these methods prove insufficient to force out the desired Sweat, the assistance of sudorific medicines, sometimes of the heating kind, is called in. There is the greatest reason to believe, that the whole of this artificial System of management is highly pernicious. It is contrary to the Analogy of Nature among all other Animals, and among the uncultivated part of the human species, who, unless in some very extraordinary cases, recover easily and speedily, after bringing forth their young, without requiring to be kept warmer than usual. The frequent deaths, and the slow and difficult recoveries of Women after Child-birth, shew plainly that there is an error somewhere. It is the refuge of ignorance, or the blindness of prejudice, to say, that these evils are natural and unavoidable. The Constitution of a Lying-in Woman is indeed naturally
more

more irritable than usual, but this irritability is much increased by a hot regimen, and by keeping her constantly dissolved in Sweats: the effect of which is, to weaken her so much, that the least application of external cold often produces the most dangerous consequences. This is considered as an additional reason for keeping the unhappy Woman still warmer. It generally happens, that a woman, for some days after her delivery, has a constant Moisture on her Skin; this natural Moisture is most effectually promoted by keeping her as cool as in her usual health. If the heat is increased, instead of this salutary Perspiration, a Fever is probably produced, which either suppresses it entirely, or is attended with a profuse colliquative Sweat; and often, in consequence of such Sweat, with a Miliary Eruption. By another fatal error, in mistaking an Effect for a Cause, this Miliary Eruption is considered as a critical and highly salutary translation of some imaginary morbid matter to the Skin; which ought to be promoted,

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moted, by a warm regimen and sudorific medicines. Thus, by leaving the plain road of Nature and common Sense, people involve themselves in a labyrinth of errors, and fancy they are curing Diseases, when, in truth, they are creating them. It is a certain fact, however strange it may appear, that in a well-regulated Lying-in Hospital, Women recover sooner, and are subjected to fewer accidents after Child-birth, notwithstanding the unavoidable exposure to more light and noise, than Ladies of Fashion, who are thought to possess every possible conveniency, in their own houses. The reason is obvious: In such an Hospital, the Women lie in a large ward, kept cool and well ventilated, and under the direction and absolute government of a Physician, who is not fettered by other people's prejudices, but feels himself at full liberty to act according to the dictates of his own Understanding and Experience.

But we return to our Subject.—Children should have no shoes or stockings, at least till they are able

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to run abroad. They would stand firmer, learn to walk sooner, and have their limbs better proportioned, if they were never cramped with ligatures of any kind. Besides, stockings are a very uncleanly piece of dress, and always keep an Infant's legs cold and wet, if they are not shifted almost every hour.

The active principle is so vigorous and overflowing in a Child, that it loves to be in perpetual motion itself, and to have every object around it in motion. This exuberant activity is given it for the wisest purposes; as it has more to do and more to learn in the first three years of its life, than it has in thirty years of any future period of it. But that lively and restless spirit, which in infancy seemed to animate every thing around it, gradually contracts itself, as the Child advances in Life, nature requiring no more motion than is necessary for its preservation, and sinks at last into that calm and stillness which close the latter days of human life.

We should freely indulge this active spirit and the restless curiosity of Children, by allowing them to move about at their pleasure. This exercise gives strength and agility to their limbs and vigour to their constitutions. They should be allowed and even encouraged to handle objects from their earliest infancy, and be suffered to approach them as soon as they are able to move on their hands and knees. It is only by touch that we acquire just ideas of the figure and situation of bodies, and therefore we cannot be too early accustomed to examine by this sense every visible body within our reach. All these purposes, however, are frustrated by Infants being confined in their Nurses arms till they are able to walk alone. This confinement is likewise very apt to give a twist to their shape, if the Nurse is not particularly careful to carry them alternately in both arms, tho' this twist may not appear for many years after. But a still more important injury may be done to them by this practice, so universal among those

those of better rank; the injury arising from their having too much or too little exercise, or from its being given them at an improper time. If a Child is suffered to move about at its pleasure, like any other young animal, from the time it is two or three months old, unerring Instinct will direct it to take precisely the Quantity of Exercise, and to take it at the precise times which are most proper. But if it is carried always in a Nurse's arms, these important circumstances must be regulated by her peculiar temper or caprice. It is easy to foresee some of the numerous inconveniencies that must arise from this.

Neither ought Children to be assisted, in their learning to walk, by leading-strings. The only use of these is to save trouble to Nurses, who, by allowing the Children to swing in them, often hurt their shape, and retard their progress in walking. They are less subject to fall when they have no such artificial assistance to depend on; and they cannot too early be made sensible

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that they are never to expect a support or assistance in doing any thing which they are able to do for themselves. When Infants have escaped from the hands of their Nurses and are able to run about and shift for themselves, they generally do well. It is commonly thought that weakly Children should not be put on their legs, especially if they are the least bent or crooked: but experience shews that crooked legs will grow in time strong and strait by frequent walking, while disuse makes them worse and worse every day*.

Cities are the graves of the human species†. They would perish in a few generations, if they were not constantly recruited from the country. The confined, putrid air which most of their inhabitants breathe, their foul feeding, their want of natural exercise, but, above all, their debauchery, shorten their lives, ruin their constitutions, and produce a puny and diseased race of Children.

Every circumstance points out the country as the proper place for the education

* Cadogan.

† Rousseau.

education of Children ; the purity of the air, the variety of rustic sports, the plainness of diet, the simplicity and innocence of manners, all concur to recommend it. Crowding Children together in hospitals is extremely pernicious to their health, both from the confinement they are subjected to, and from the unwholesome air occasioned by a number of people living in the same house. But it is still more pernicious to confine them, before they have attained their full growth and strength, to sedentary employments, where they breathe a putrid air, and are restrained from the free use of their limbs. The usual effect of this confinement is, either to cut them off early in life, or to render their constitutions weak and sickly. The insatiable thirst for money, not only hardens the heart against every sentiment of humanity, but makes men blind to that very interest which they so anxiously pursue. The same principles of sound policy, which induces them to spare their horses and cattle, till they arrive at their full size and vi-

gour, should naturally lead them to grant a like respite to their Children.

Tho' diet demands the greatest attention, in puny constitutions, yet it admits of a very great latitude in Children hardened by exercise and daily exposed to the vicissitudes of the weather. It is impossible to ascertain what the human body may be brought to bear, if it is gradually inured to the intemperance of seasons and elements, to hunger, thirst, and fatigue. Before it hath acquired settled habits, we may induce almost any we please, without danger; when it is once arrived at its full growth and consistence, every material alteration is dangerous. But the delicacy and luxury of modern education destroy the foundation of this native vigor and flexibility. Notwithstanding the variety of absurd and unnatural customs that prevail among barbarous nations, they are not sickly as we are, because the hardiness of their constitutions enables them to bear all excesses. The women who inhabit the isthmus of America are plunged in cold water, along

along with their Infants, immediately after their delivery, without any bad consequence. All those diseases which arise from catching of cold, or a sudden check given to the perspiration, are found only among the civilized part of Mankind. An old Roman or an Indian, in the pursuits of war or hunting, would plunge into a river whilst in a profuse sweat, without fear and without danger. A similar hardy education would make us all equally proof against the bad effects of such accidents. — The greater care we take to prevent catching cold, by the various contrivances of modern luxury, the more we become subjected to it. — We can guard against cold only by rendering ourselves superior to its influence. — There is a striking proof of this in the vigorous constitutions of Children braced by the daily use of the cold bath; and still a stronger proof, in those Children who are thinly clad, and suffered to be without stockings or shoes in all seasons and weathers.

Nature never made any country too cold for its own inhabitants. — In cold climates she has made exercise and even fatigue habitual to them, not only from the necessity of their situation, but from choice, their natural diversions being all of the athletic and violent kind. But the softness and effeminacy of modern manners has both deprived us of our natural defence against the diseases most incident to our own climate, and subjected us to all the inconveniencies of a warm one, particularly to that debility and morbid sensibility of the nervous system, which lays the foundation of most of our diseases, and deprives us at the same time of the spirit and resolution to support them.

Most of those Children who die under two years of age, are cut off by the consequences of teething. This is reckoned a natural and inevitable evil; but as all other animals, and the uncultivated part of Mankind, get their teeth without danger, there is reason to suspect this is not a natural evil. The process of Nature

ture in breeding teeth is different from her usual method of operating in the human body, which is without pain, and commonly without exciting any particular sensation. But though cutting of the teeth may be naturally attended with some pain, and even a small degree of fever, yet if a Child's constitution be perfectly sound and vigorous, probably neither of these would be followed by any bad consequence. The irritability of the nervous System, and the inflammatory disposition of the habit at this period, are probably owing in a great measure to too full living, to the constitution being debilitated by the want of proper Exercise, by the want of free Exposure to the open Air, and the numberless other Effeminacies of modern Education. Other animals facilitate the cutting of their teeth by gnawing such bodies as their gums can make some impression on. An Infant, by the same mechanical Instinct, begins very early to carry every thing to its mouth. As soon as this indication of Nature is observed, it should
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be diligently followed, by giving the Child something to gnaw, which is inoffensive, which is cooling, and which yields a little to the pressure of its gums, as liquorice-root, hard biscuit, wax candle, and such like. A perfectly hard body, such as coral, does not answer the purpose, nor will a Child use it, when its gums are in the least pained.

We cannot help observing here; the very great prejudice which Children of better rank often sustain, by a too early application to different branches of education. The most important possession that can be secured to a Child, is a healthy and vigorous constitution, a chearful temper, and a good heart. Most sickly Children either die very soon, or drag out an unhappy life, burdensome to themselves, and useless to the public. There is nothing indeed to hinder a Child from acquiring every useful branch of knowledge, and every elegant accomplishment suited to his age, without impairing his constitution; but then the greatest attention must be had to the powers:

powers of his body and mind, that they neither be allowed to languish for want of exercise, nor be exerted beyond what they can bear. Nature brings all her works to perfection by a gradual process. Man, the last and most perfect of her works below, arrives at his by a very slow process. In the early period of life, Nature seems particularly solicitous to increase and invigorate the bodily powers. One of the principal instruments she uses for this purpose is, that restless activity which makes a Child delight to be in perpetual motion. The faculties of the mind disclose themselves in a certain regular succession. The powers of imagination first begin to appear by an unbounded curiosity, a love of what is great, surprizing, and marvellous, and, in many cases, of what is ridiculous. The perception of what is beautiful in Nature does not come so early. The progress of the affections is slower: at first they are mostly of the selfish kind, but, by degrees, the heart dilates; and the social and public affections make their appearance.

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The progress of reason is extremely slow. In childhood the mind can attend to nothing but what keeps its active powers in constant agitation, nor can it take in all the little discriminating circumstances which are necessary to the forming a true judgment either of persons or things. For this cause it is very little capable of entering into abstract reasoning of any kind, till towards the age of manhood. It is even long after this period before any justness of taste can be acquired, because that requires the most improved use of the affections, of the reasoning faculty, and of the powers of imagination. If this is the order and plan of Nature in bringing Man to the perfection of his kind, it should be the business of education religiously to follow it, to assist the successive openings of the human powers, to give them their proper exercise, but to take care that they never be overcharged. If no regard is had to this rule, we may indeed accelerate the seeming maturity of our faculties, as we can rear a plant in a hot-bed, but
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we shall never be able to bring them to that full maturity, which a more strict attention to Nature would have brought them to. This is, however, so little observed in the education of Children of better fashion, that Nature is, almost from the beginning, thwarted in all her motions. Many hours are spent every day in studies painfully disagreeable, that give exercise to no faculty but the memory, and only load it with what will probably never turn to either future pleasure or utility. Some of the faculties are over-strained, by putting them upon exertions disproportioned to their strength; others languish for want of being exercised at all. No knowledge or improvement is here acquired by the free and spontaneous exertion of the natural powers: it is all artificial and forced. Thus health is often sacrificed, by the body being deprived of its requisite exercise, the temper hurt by frequent contradiction, and the vigour of the mind impaired by unnatural and over-strained exertions. The happiest period of Human Life, the days of health,

health, chearfulness and innocence, on which we always reflect with pleasure, not without some mixture of regret, are spent in the midst of tears, punishments, and slavery; and this is to answer no other end but to make a Child a Man some years before Nature intended he should be one. It is not meant here to insinuate, that Children should be left to form themselves without any direction or assistance. On the contrary, they need the most watchful attention from their earliest infancy, and often contract such bad health, such bad tempers, and such bad habits, before they are thought proper subjects of education, as will remain with them, in spite of all future care, as long as they live. We only intended to point out the impropriety of precipitating education, by forsaking the order in which Nature unfolds the human powers, and by sacrificing present happiness to uncertain futurity. There is a kind of culture that will produce a Man at fifteen, with his character and manners perfectly formed: but then he

he is a little Man; his faculties are cramped, and he is incapable of further improvement. By a different culture he might not perhaps arrive at full maturity till five-and-twenty; but then he would be by far the superior man, bold, active, and vigorous, with all his powers capable of still further enlargement. The business of education is indeed, in every view, a very difficult task. It requires an intimate knowledge of Nature, as well as great address, to direct a Child, before he is able to direct himself, to lead him without his being conscious of it, and to secure the most implicit obedience, without his feeling himself to be a slave. It requires besides such a constant watchfulness, such inflexible steadiness, and, at the same time, so much patience, tenderness, and affection, as can scarcely be expected but from the heart of a parent.

These few observations are selected from a great number that might be mentioned, to prove that many of the calamities complained of as peculiarly affecting the Human Species,
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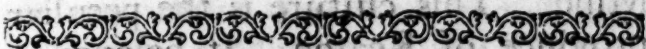
are not necessary consequences of our constitution, but are entirely the result of our own caprice and folly, in paying greater regard to vague and shallow reasonings, than to the plain dictates of Nature, and the analogous constitutions of other Animals. — They are taken from that period of life, where Instinct is the only active principle of our Nature, and consequently where the analogy between us and other Animals will be found most compleat. — When our superior and more distinguishing faculties begin to expand themselves, the analogy becomes indeed less perfect. But, if we would enquire into the cause of our weak and sickly habits, we must go back to the state of Infancy. The foundation of the evil is laid there. Habit soon succeeds in the place of Nature, and, however unworthy a successor, requires almost equal attention. As years advance, additional causes of these evils are continually taking place, and disorders of the body and mind mutually inflame each other. — But this opens a field

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too extensive for this place. We shall only observe, that the decline of Human Life exhibits generally a scene quite singular in Nature. — The gradual decay of the more humane and generous feelings of the heart, as well as of all our boasted superior powers of imagination and understanding, till at last they are utterly obliterated, and leave us in a more helpless and wretched situation than that of any animal whatever, is surely of all others the most humbling consideration to the pride of man. — Yet there is great reason to believe that this melancholy Exit is not our natural one, but that it is owing to causes foreign and adventitious to our Nature. — There is the highest probability, at least, that if we led natural lives, we should retain to the last the full exercise of all our senses, and the full possession of those superior faculties, which we hope we shall retain in a future and more perfect state of existence. — There is no reason to doubt but it is in the power of art to protract life even

even beyond the period which Nature has assigned to it. But this enquiry, however important, is trifling, when compared to that which leads us to the means of enjoying it, whilst we do live.

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SECTION II.

THE advantages, which Mankind possess above the rest of the Animal Creation, are principally derived from Reason, from the Social Principle, from Taste, and from Religion. We shall proceed to enquire how much each of these contribute to make life more happy and comfortable.

Reason, of itself, cannot, any more than riches, be reckoned an immediate blessing to Mankind. It is only the proper application of it, to render them more happy, that can entitle it to that name. Nature has furnished us with a variety of internal Senses and Tastes, unknown to other Animals. All these, if properly cultivated, are sources of pleasure, but without culture, most of them are so faint and languid, that they

they convey no gratification to the Mind. This culture is the peculiar province of Reason. It belongs to reason to analyze our Tastes and Pleasures, and, after a proper arrangement of them according to their different degrees of excellence, to assign to each that degree of cultivation and indulgence which its rank deserves, and no more. But if Reason, instead of thus doing justice to the various gifts of Providence, be unattentive to her charge, or bestow her whole attention on One, neglecting the rest, and if, in consequence of this, little happiness be enjoyed in life, in such a case Reason can with no great propriety be called a blessing. Let us then examine its effects among those who possess it in the most eminent degree.

The natural advantages of Genius, and a superior Understanding, are extremely obvious. One unacquainted with the real state of human affairs, would never doubt of their securing to their possessors the most honourable and important stations among mankind, nor suspect that they could
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ever fail to place them at the head of all the useful arts and professions. If he were told this was not the case, he would conclude it must be owing to the folly or wickedness of Mankind, or to some unhappy concurrence of accidents, that such Men were deprived of their natural stations and rank in life. But in fact it is owing to none of these causes. A superior degree of Reason and Understanding does not usually form a Man either for being a more useful member of society, or more happy in himself. These talents are usually dissipated in such a way, as renders them of little account, either to the public or to the possessor. — This waste of Genius exhibits a most astonishing and melancholy prospect. A large library gives a full view of it. Among the multitude of books of which it is composed, how few engage any one's attention? Such as are addressed to the heart and imagination, such as paint life and manners in just colours and interesting situations, and the very few that give genuine descriptions of Nature
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in any of her forms, or of the useful and elegant arts, are read and admired. But the far more numerous volumes, productions of the intellectual powers, profound systems and disquisitions of philosophy and theology, are neglected and despised, and remain only as monuments of the pride, ingenuity, and impotency of Human Understanding. Yet many of the inventors of these systems discover the greatest acuteness and depth of Genius; half of which, exerted on any of the useful or elegant arts of life, would have rendered their names immortal. — But it has ever been the misfortune of philosophical Genius to grasp at objects which Providence has placed beyond its reach, and to ascend to general principles and to build systems, without that previous large collection and proper arrangement of facts, which alone can give them a solid foundation. — Notwithstanding this was pointed out by Lord Bacon, in the fullest and clearest manner, yet no attempts have been made to cultivate any one branch of useful philosophy

Philosophy upon his excellent plan, except by Sir Isaac Newton, Mr. Boyle, and a very few others.—Genius is naturally impatient of restraint, keen and impetuous in its pursuits; it delights therefore in building with materials which the Mind contains within itself, or such as the Imagination can create at pleasure. But the materials requisite for the improvement of any useful art or science, must all be collected from without, by such slow and patient observation, as little suits the vivacity of Genius, and generally requires more bodily activity, than is usually found among Philosophers.

Almost the only pure productions of the Understanding, that have continued to command respect, are those of Abstract Mathematics. These will always be valuable, independent of their application to the useful arts. The exercise they give to the invention, and the agreeable surprise they excite in the Mind, by exhibiting unexpected relations of figures and quantity, are of themselves natural sources of pleasure. This is the only
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science, the principles of which the philosopher carries in his own Mind; infallible principles to which he can safely trust.

Tho' Men of Genius cannot bear the fetters of method and system, yet they are the only proper people to plan them out. The Genius to lead and direct in philosophy is distinct from, and almost incompatible with the Genius to execute. Lord Bacon was a remarkable instance of this. He brought the Systematic Method of the Schoolmen, which was founded on Metaphysical and often Nominal Subtilties, into deserved contempt, and laid down a method of investigation founded on the justest and most enlarged views of Nature, but which neither himself nor succeeding philosophers have had patience to put in strict execution.

For the reasons above mentioned, it will be found that scarcely any of the useful arts of life owe their improvements to philosophers. They have been principally obliged to accidental discoveries, or to the happy natural sagacity of Men, who exercised

cised those arts in private, and who were unacquainted with and undebauched by philosophy.—This has in a particular manner been the fate of Medicine, the most useful of all those arts. If by Medicine be meant the art of preserving health, and restoring it when lost, any Man of sense and candor, who has been regularly bred to it, will own that his time has been mostly taken up with enquiries into branches of learning, which upon trial he finds utterly unprofitable to the main ends of his profession, or wasted in reading useless theories and voluminous explanations and commentaries on these theories; and will ingenuously acknowledge, that every thing useful, which he ever learned from books in the course of many years study, might be taught to any Man of common sense and attention in almost as many months, and that a few years experience is worth all his library.—Medicine in reality owes more to that illiterate enthusiast, Paracelsus, for introducing some of the most useful remedies, than to any physician who

has wrote since the days of Hippocrates, if we except Dr. Sydenham; who owes his reputation entirely to a great natural sagacity in making observations, and to a still more uncommon candor in relating them. What little medical philosophy he had, which was as good as his time afforded, served only to warp his Genius, and render his writings more perplexed and tiresome.

But what shews in the strongest light at what an awful distance philosophers have usually kept from enquiries of general utility to mankind, is, that Agriculture, as a science, is yet only in its infancy.—A mathematician or philosopher, if he happens to possess a farm, does not understand the construction of his cart or plough so well as the fellow who drives them, nor is he so well acquainted with the method of cultivating his ground to the greatest advantage. We have indeed many Systems of Agriculture, that is, we have large compilations of general maxims and principles, along with a profusion of what is called philosophical

phical reasoning on the subject. But the capital deficiency in Husbandry is, a copious Collection of particular Observations and Experiments, fully and clearly narrated, well attested, and properly arranged. These alone can give any authority to general Maxims. Without these we ought to distrust all such Maxims, as we know many of them are founded on facts, either totally false or very imperfectly narrated, and that others are established on very erroneous reasoning from facts that are indeed unquestionable.

It is with pleasure, however, that we observe the Genius of a more enlarged philosophy arising, a philosophy subservient to life and public utility. Since knowledge has come to be more generally diffused, that spirit of free enquiry, which formerly employed itself in theology and politics, begins now to pierce into other sciences. The authority of antiquity and great names, in subjects of opinion, is less regarded. Men begin to be weary of theories which lead to no useful consequences,

and have no foundation but in the imagination of ingenious Men. The load of learned rubbish, under which science has lain so long concealed, partly for the meanest and vilest purposes, begins to be taken off; and there seems to be a general disposition in Mankind to expose to their deserved contempt those quackish and unworthy arts, which have so often disgraced literature and gentlemen of a liberal profession. The true and only method of promoting science, is to communicate it with clearness and precision, and in a language as much divested of technical terms as the nature of the subject will admit. What renders this particularly necessary is, that speculative Men, who have a Genius for arrangement, and for planning useful enquiries, are very often, for reasons before given, deficient in the executive part. The principles therefore of every science should be explained by them with all possible perspicuity, in order to render them more generally understood, and to make their application to the useful arts.

arts more easy. We have a striking instance of the good effects of this, in Chymistry. This science lay for many ages involved in the deepest obscurity, concealed under a jargon intelligible to none but a few adepts, and, by a strange association, frequently interwoven with the wildest religious enthusiasm. Boerhaave had the very high merit of rescuing it from this obscurity, and of explaining it in a language intelligible to every man of common sense. Since that time, Chymistry has made very quick advances. The French Philosophers, in particular, have deserved well of Mankind for their endeavours to render this science, as well as every branch of natural philosophy, subservient to the useful and elegant arts; and have the additional merit of communicating their knowledge in the easiest and most agreeable manner. Mr. Buffon has not only given us the best natural history, but, by the beauty of his composition and elegance of his stile, has rendered a subject, which, in

most hands, has proved a very dry one, both pleasing and interesting.

The same liberal and manly spirit of enquiry which has discovered itself in other branches of knowledge, begins to find its way into Medicine. Greater attention is now given to experiment and observation; the insufficiency of an idle theory is more quickly detected, and the pedantry of the profession meets with its deserved ridicule. We cannot avoid mentioning here, for the honour of our own country, that Pharmacy has been lately rescued from a state that was a scandal to Physic and common sense, and is now brought into a judicious, concise, and tolerably elegant system. Even Agriculture, the most natural, the most useful, and, among the most honourable because most independent employments, which many years ago began to engage the attention of gentlemen, is now thought a subject not unworthy the attention of philosophers. Mr. du Hamel, who is the Dr. Hales of France, has set a noble example in this way, as he
does

does in promoting every other branch of knowledge connected with public utility*.

Nothing contributes more to deprive the world of the fruits of great parts, than the passion for universal knowledge, so constantly annexed to those who possess them. By means of this the flame of Genius is wasted in the endless labour of accumulating promiscuous or useless facts, while it might have enlightened the most useful arts by concentrating its force upon a single object. This dissipation of Genius is most effectually checked by the honest love of fame, which prompts a Man to appear in the world as an author. This necessarily circumscribes his excursions, and determines the force of his Genius to one point. This

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* His example has been followed by some others in his own Country and in Switzerland; but in Britain the genuine Spirit of Experimental Agriculture begins to diffuse itself with a zeal and rapidity that promises soon to establish this Science on the most solid foundation: the public lies under particular obligations, on this subject, to the spirit, ingenuity, and industry of Mr. Young.

likewise rescues him from that usual abuse and prostitution of fine parts, the wasting of the greatest part of his time in reading, which is really the effect of laziness. Here the Mind, being in a great measure passive, becomes surfeited with knowledge which it never digests: the memory is burdened with a load of nonsense and impertinence, while the powers of Genius and Invention languish for want of exercise.

Having observed of how little consequence a great understanding generally is to the public, let us next consider the effects it has in promoting the happiness of the individual. — It is very evident that those who devote most of their time to the exercises of the Understanding, are far from being the happiest Men. They enjoy indeed the pleasure arising from the pursuit and discovery of Truth. Perhaps too the vanity arising from a consciousness of superior talents adds not a little to their happiness. But there are many natural sources of pleasure from which they are in a great measure cut off. — All
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the public and social affections, in common with every Taste natural to the Human Mind, if they are not properly exercised, grow languid: People who devote most of their time to the cultivation of their Understandings, must of course live retired and abstracted from the world. The social affections (those inexhaustible sources of happiness) have therefore no play, and consequently lose their natural warmth and vigour. The private and selfish affections however are not proportionably reduced. Envy and Jealousy, the most ungenerous and most tormenting of all passions, prevail remarkably among this rank of Men.

Hence perhaps there is less friendship among learned Men, and especially among Authors, than in any other class of Mankind. People of independent fortunes, who have no views of interest or ambition to gratify, naturally connect themselves with such as resemble them in their tastes and sentiments, and as their pursuits do not interfere, their friendships may be sincere and lasting.

ing. In those professions likewise where Interest is considered as the immediate object, we often find Men very cordially attached to one another, if the field be large enough to admit them all. But in the pursuits of Fame and Vanity, the case is very different. There is a jealousy here that admits no rival, that makes people consider whatever is given to others as taken away from themselves. Hence the expressive silence, or the cold, extorted, measured approbation, given by rival authors to those works of Genius, which more impartial and disinterested Judges receive with the warmest and most unreserved applause. Such a generosity, such a greatness of Soul, as render one superior to so mean a jealousy, are perhaps the rarest Virtues to be found among Mankind.

This state of war among Men of Genius and Learning, not only prevents each of them in some measure from receiving that portion of Fame to which he is justly entitled, but is one of the principal causes which exclude them from that influence
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and ascendancy in the different professions and affairs of life, which their superior talents would otherwise readily procure them. Dull people, though they do not comprehend Men of Genius, are afraid of them, and naturally unite against them, and the mutual jealousies and dissensions among such Men, give the dunces all the advantages they could wish for. As the social affections become languid, among those who devote their whole time to speculative science, because they are not exercised, the public affections, the love of liberty and of a native country, become feeble for the same reason. There are perhaps no Men who embrace sentiments of patriotism and public liberty with so much ardor, as those who are just entering upon the world, and who have got a very liberal and classical education. Youth indeed is the season when every generous and elevated sentiment most easily finds its way to the heart: at this happy period, that high spirit of independence, that zeal for the public, which animated the
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Greek and Roman people, communicate themselves to the soul with a peculiar warmth and enthusiasm. But this fervor too soon subsides. If young men engage in public and active life, every manly and disinterested purpose is in danger of being lost, amidst the universal dissipation and corruption of manners, that surround them; a depravity of manners now become so enormous that any pretension to public Virtue is considered either as hypocrisy or folly. If, on the other hand, they devote themselves to a speculative, sedentary life, abstracted from Society, all the active Virtues and active Powers of the Mind are still more certainly extinguished. A capacity for vigorous and steady exertions can only be preserved by regular habits of Activity. Love of a Country and of a Public cannot subsist among Men, who neither know nor love the individuals which compose that Public. If a man has a family and friends, these give him an interest in the Community, and attach him to it; because their honour and happiness,

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which he regards as much as his own, are essentially connected with its welfare. But if he is a single, solitary Being, unconnected with family or friends, there is little to attach him to one country in preference to another. If any encroachment is threatened against his personal liberty or property, he may think it more eligible to convey himself to another country, where he can live unmolested, than to struggle, at the risk of his life and fortune, against such encroachments at home. Besides, we generally find retired speculative Men, who value themselves on their literary accomplishments, very much out of humour with the world, if it has not rewarded them according to their own sense of their importance, which it is seldom possible to do. Swollen with pride and envy, they range all mankind into two classes, the Knaves and the Fools. But how can we suppose one should love a Country or a Community consisting of such worthless Members?

When abstraction from company is carried far; it occasions gross ignorance.

rance of life and manners, and necessarily deprives a Man of all those little accomplishments and graces which are essential to polished and elegant society, and which can only be acquired by mixing with the world. The want of these is often an insuperable bar to the advancement of persons of real merit, and proves therefore a frequent source of their disgust at the world, and consequently at themselves; for no Man can be happy in himself, who thinks ill of every one around him.

The general complaint of the neglect of merit does not seem to be well founded. It is unreasonable for any Man, who lives detached from society, to complain that his merit is neglected, when he never has made it known. The natural reward of mere Genius, is the esteem of those who know and are judges of it. This reward is never withheld. There is a like unreasonable complaint, that little regard is commonly paid to the good qualities of the heart. But it should be considered, that the world cannot see into the heart,

heart, and can therefore only judge of its goodness by visible effects. There is a natural and proper expression of good affections, which ought always to accompany them, and in which true politeness principally consists. This expression may be counterfeited, and so may obtain the reward due to genuine virtue; but where this natural index of a worthy character is wanting, or where there is even an outward expression of bad dispositions, the world cannot be blamed for judging from such appearances.

Bad health is another common attendant on great parts, when these parts are exerted, as is usually the case, rather in a speculative than active life.—It is observed that great quickness and vivacity of Genius is commonly attended with a remarkable delicacy of constitution, and a peculiar sensibility of the nervous system, and that those, who possess it, seldom arrive at old age. A sedentary, studious life greatly increases this natural weakness of constitution, and brings on that train of nervous complaints

complaints and low spirits, which render life a burden to the possessor and useless to the public. Nothing can so effectually prevent this as activity, regular exercise, and frequent relaxations of the Mind from those keen pursuits it is usually engaged in. — Too assiduous an exertion of the Mind on any particular subject, not only ruins the health, but impairs the Genius itself; whereas, if the Mind be frequently unbent by amusements, it always returns to its favourite object with double vigour.

But one of the principal misfortunes of a great Understanding, when exerted in a speculative rather than in an active sphere, is its tendency to lead the Mind into too deep a sense of its own weakness and limited capacity. It looks into Nature with too piercing an eye, discovers every where difficulties imperceptible to a common Understanding, and finds its progress stopt by obstacles that appear insurmountable. This naturally produces a gloomy and forlorn Scepticism, which poisons the chearfulness of the temper;

per, and, by the hopeless prospect it gives of improvement, becomes the bane of science and activity. This Sceptical Spirit, when carried into life, renders even Men of the best Understanding unfit for business. When they examine with the greatest accuracy all the possible consequences of a step they are ready to make in life, they discover so many difficulties and chances against them, whichsoever way they turn, that they become slow and fluctuating in their resolutions, and undetermined in their conduct. But as the business of life is in reality only a conjectural art, in which there is no guarding against all possible contingences, a Man that would be useful to the public or to himself, must be at once decisive in his resolutions, and steady and fearless in carrying them into execution.

We shall mention, in the last place, among the inconveniences attendant on superior parts, that solitude in which they place a person on whom they are bestowed, even in the midst of society.

Condemned

Condemned in Business or in Arts to drudge,
Without a Second and without a Judge*.

To the few, who are judges of his abilities, he is an object of jealousy and envy. The bulk of Mankind consider him with that awe and distant regard that is incompatible with confidence and friendship. They will never unbosom themselves to one they are afraid of, nor lay open their weaknesses to one they think has none of his own. For this reason we commonly find that even Men of Genius have the greatest real affection and friendship for such as are very much their inferiors in point of Understanding; good-natured, unobserving people, with whom they can indulge all their peculiarities and weaknesses without reserve. Men of great abilities therefore, who prefer the sweets of social life and private friendship to the vanity of being admired, ought carefully to conceal their superiority, and bring themselves down to the level of those they converse with. Nor must this seem to be the effect of a
designed

* Pope.

designed condescension; for that is peculiarly mortifying to human pride.

Thus we have endeavoured to point out the effects which the faculty of Reason, that boasted characteristic and privilege of the Human Species, produces among those who possess it in the most eminent degree: and, from the little influence it seems to have in promoting either public or private good, we are almost tempted to suspect, that Providence deprives us of those fruits we naturally expect from it, in order to preserve a certain ballance and equality among Mankind. — Certain it is that Virtue, Genius, Beauty, Wealth, Power, and every natural advantage one can be possessed of, are usually mixed with some alloy, which disappoints the fond hope of their raising the possessor to any uncommon degree of eminence, and even in some measure brings him down to the common level of his Species.

The next distinguishing principle of Mankind, which was mentioned, is that which unites them into societies, and attaches them to one another.

ther by sympathy and affection. This principle is the source of the most heart-felt pleasure which we ever taste.

It does not appear to have any natural connection with the Understanding.—It was before observed that persons of the best Understanding possessed it frequently in a very inferior degree to the rest of Mankind; but it was at the same time mentioned that this did not proceed from less natural sensibility of heart, but from the Social Principle languishing for want of proper exercise. By its being more exercised among the idle and the dissipated, persons of this character sometimes derive more pleasure from it; for not only their pleasures but their vices are often of the social kind; and hence the Social Principle is warm and vigorous among them. Even drinking, if not carried to excess, is found favourable to this principle, especially in our northern climates, where the affections are naturally cold; as it produces an artificial warmth of temper, opens and enlarges the heart,
and

and dispels the reserve, natural perhaps to wise Men, but inconsistent with connections of sympathy and affection.

All those warm and elevated descriptions of friendships, which so powerfully charm the Minds of young people, and represent it as the height of human felicity, are really romantic among us. When we look round us into life, we meet with nothing corresponding to them, except among an happy few in the sequestered scenes of life, far removed from the pursuits of interest or ambition. These sentiments of friendship are original and genuine productions of warmer and happier climes, and adopted by us merely out of vanity.—The same observation may be applied to the more delicate and interesting attachment between the sexes.—Many of our sex, who, because possessed of some learning, assume the tone of superior wisdom, treat this attachment with great ridicule, as a weakness below the dignity of a Man, and allow no kind of it but what we have in common

mon with the whole Animal Creation. They acknowledge, that the fair sex are useful to us, and a very few will deign to consider some of them as reasonable and agreeable companions. — But it may be questioned, whether this is not the language of an heart insensible to the most refined and exquisite pleasure Human Nature is capable of enjoying, or the language of disappointed Pride, rather than of Wisdom and Nature. No Man ever despised the sex who was a favourite with them, nor did any one ever speak contemptuously of love, who was conscious of loving and being beloved by a Woman of merit. The attachment between the sexes is a natural principle, which forms in an eminent degree the happiness of Human Life in every part of the world. As the power of beauty in the Eastern countries is extremely absolute, no other accomplishments are thought necessary to the women, but such as are merely personal. They are cut off therefore, by the most cruel exertion of power, from all opportunities

nities of improvement, and pass their lives in a lonely and ignominious confinement; excluded from all free intercourse with human society. The case is very different in this climate, where the power of Beauty is very limited. Love with us is but a feeble passion, and generally yields easily to interest, ambition, or even to vanity, that passion of a little mind and a cold heart; as luxury therefore advances among us, love must be extinguished among people of better rank altogether. To give it any force or permanency, we must connect it with sentiment and esteem. But it is not in our power to do this, if we treat Women as we do Children. If we impress their minds with a belief that they were only made to be domestic drudges, and the slaves of our pleasures, we debase their minds, and destroy all generous emulation to excel; whereas, if we use them in a more liberal and generous manner; a decent pride, a conscious dignity, and a sense of their own worth, will naturally induce them to exert themselves

to be what they would wish to be thought, and are entitled to be, our companions and friends. This however they can never accomplish by leaving their own natural characters and assuming ours. As the two sexes have very different parts to act in life, Nature has marked their characters very differently; in a way that best qualifies them to fulfil their respective duties in society. Nature intended us to protect the Women, to provide for them and their families. Our business is without doors. All the rougher and more laborious parts in the great scene of human affairs fall to our share. In the course of these, we have occasion for our greater bodily strength, greater personal courage, and more enlarged powers of Understanding. The greatest glory of Women lies in private and domestic life, as friends, wives, and mothers. It belongs to them, to regulate the whole œconomy of the family. But a much more important charge is committed to them. The education of the youth of both sexes principally devolves upon

upon the Women, not only in their infancy, but during that period, in which the constitution both of body and mind, the temper and dispositions of the heart, are in a great measure formed. They are designed to soften our hearts and polish our manners. The form of power and authority, to direct the affairs of public societies and private families, remains indeed with us. But they have a natural defence against the abuse of this power, by that soft and insinuating address, which enables them to controul it, and often to transfer it to themselves.

In this view, the part which women have to act in life, is important and respectable; and Nature has given them all the necessary requisites to perform it. They possess, in a degree greatly beyond us, sensibility of heart, sweetness of temper, and gentleness of manners. They are more chearful and joyous. They have a quicker discernment of characters. They have a more lively fancy, and a greater delicacy of taste and sentiment; they are better

judges of grace, elegance, and propriety, and therefore are our superiors in such works of taste as depend on these. If we do not consider Women in this honourable point of view, we must forego in a great measure the pleasure arising from an intercourse between the sexes, and, together with this, the joys and endearments of domestic life. Besides, in point of sound policy, we should either improve the Women or abridge their power; if we give them an important trust, we should qualify them for the proper discharge of it; if we give them liberty, we should guard against their abuse of it; and not trust so entirely as many of us do to their insensibility or to their religion. A Woman of a generous spirit, if she is treated as a friend and an equal, will feel and gratefully return the obligation; and a Man of a noble mind will be infinitely more gratified with the attachment of a Woman of merit, than with the obedience of a dependant and a slave.

If

If we enquire into the other pleasures we enjoy as Social Beings, we shall find many delicacies and refinements admired by some, which others who never felt them, treat as visionary and romantic. It is no difficult matter to account for this. There is certainly an original difference in the constitutions both of Men and of Nations; but this is not so great as at first view it seems to be. Human Nature consists of the same principles every where. In some people one principle is naturally stronger than it is in others, but exercise and proper culture will do much to supply the deficiency. The inhabitants of cold climates, having less natural warmth and sensibility of heart, enter but very faintly into those refinements of the Social Principle, in which Men of a different temper delight. But if such refinements are capable of affording to the Mind innocent and substantial pleasure, it should be the business of philosophy to search into the proper methods of cultivating and improving them. This study, which makes a consider-

able part of the philosophy of life and manners, has been surprisngly neglected in Great Britain. Whence is it that the English, with great natural Genius and Acuteness, and still greater Goodness of heart, blessed with riches and liberty, are rather a melancholy and unhappy people? Why is their neighbouring nation, whom they despise for their shallowness and levity, yet awkwardly imitate in their most frivolous accomplishments, happy in poverty and slavery? We are obliged to own the one possesses a native chearfulness and vivacity, beyond any other people upon earth; but still much is owing to their cultivating with the greatest care all the arts which enliven and captivate the imagination, soften the heart, and give society its highest polish. In Britain we generally find Men of sense and learning speaking in a contemptuous manner of all writings addressed to the imagination and the heart, even of such as exhibit genuine pictures of life and manners. But besides the additional vigour, which these give to

to the powers of the imagination, and the influence they have in rendering the affections warmer and more lively, they are frequently of the greatest service in communicating a knowledge of the world: a knowledge the most important of all others, to one who is to live in it, and who would wish to act his part with propriety and dignity. Moral painting is undoubtedly the highest and most useful species of painting. The execution may be, and generally is, very wretched, and such as has the worst effects, in misleading the judgment and debauching the heart: but, if this kind of writing continues to come into the hands of Men of Genius and worth, little room will be left for this complaint.

There is a remarkable difference between the English and French in their taste of social life. The gentlemen in France, in all periods of life, and even in the most advanced age, never associate with one another, but spend all the hours they can spare from business or study with the ladies; with the young, the gay, and

the happy.—It is observed that the people of this rank in France live longer, and, what is of much greater consequence, live more happily, and enjoy their faculties of body and Mind more entire, in old age, than any people in Europe. In Great Britain we have certain notions of propriety and decorum, which lead us to think the French manner of spending their hours of relaxation from business extremely ridiculous. But if we examine with due attention into these sentiments of propriety, we shall not perhaps find them to be built on a very solid foundation. We believe that it is proper for persons of the same age, of the same sex, of similar dispositions and pursuits, to associate together. But here we seem to be deceived by words. If we consult nature and common sense, we shall find that the true propriety and harmony of social life consists in the association of people of different dispositions and characters, judiciously blended together. Nature has made no individual, nor any class of people, independent of the rest

rest of their species, or sufficient for their own happiness. Each sex, each character, each period of life, have their several advantages and disadvantages; and that union is the happiest and most proper, where wants are mutually supplied. The fair sex should naturally expect to gain, from our conversation, knowledge, wisdom, and sedateness; and they should give us in exchange humanity, politeness, cheerfulness, taste, and sentiment. The levity, the rashness, and the folly of early life, is tempered with the gravity, the caution, and the wisdom of age; while the timidity, coldness of heart, and languour, incident to declining years, are supported and assisted by the courage, the warmth, and the vivacity of youth.

Old people would find great advantage in associating rather with the young than with those of their own age.—Many causes contribute to destroy cheerfulness in the decline of life, besides the natural decay of youthful vivacity. The few surviving friends and companions are then

dropping off apace; the gay prospects, that swelled the imagination in more early and more happy days, are then vanished, and, together with them, the open, generous, unsuspicious temper, and that warm heart which dilated with benevolence to all mankind. These are succeeded by gloom, disgust, suspicion, and all the selfish passions which sour the temper and contract the heart. When old people associate only with one another, they mutually increase these unhappy dispositions, by brooding over their disappointments, the degeneracy of the times, and such like cheerless and uncomfortable subjects. The conversation of young people dispels this gloom, and communicates a cheerfulness, and something else perhaps which we do not fully understand, of great consequence to health and the prolongation of life. There is an universal principle of imitation among Mankind, which disposes them to catch instantaneously, and without being conscious of it, the resemblance of any action or character that presents

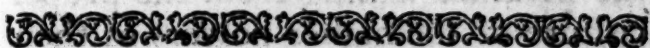
sents itself. This disposition we can often check by the force of Reason, or the assistance of opposite impressions: at other times, it is insurmountable. We have numberless examples of this in the similitude of character and manners induced by people living much together, in the sudden communications of terror, of melancholy, of joy, of the military ardor, when no cause can be assigned for these emotions. The communication of nervous disorders, especially of the convulsive kind, is often so astonishing, that it has been referred to fascination or witchcraft. We shall not pretend to explain the nature of this mental infection; but it is a fact well established, that such a thing exists, and that there is such a principle in nature as an healthy sympathy, as well as a morbid infection.

An old Man, who enters into this philosophy, is far from envying or proving a check on the innocent pleasures of young people, and particularly of his own Children. On the contrary, he attends with delight
to

to the gradual opening of the Imagination and the dawn of Reason; he enters by a secret sort of sympathy into their guiltless joys, that recall to his memory the tender images of his youth, which, by length of time, have contracted a * softness inexpressibly agreeable; and thus the evening of life is protracted to an happy, honourable, and unenvied old age.

* Addison.

SEC-



S E C T I O N III.

THE advantages derived to Mankind from Taste, by which we understand the improved use of the powers of the imagination, are confined to a very small number. Taste implies not only a quickness and justness of intellectual discernment, but also a delicacy of feeling in regard to pleasure or pain, consequent upon a discernment of its proper object. The servile condition of the bulk of Mankind requires constant labour for their daily subsistence. This of necessity deprives them of the means of improving the powers either of Imagination or of Reason, except so far as their particular employments render such an improvement necessary. Yet there is great reason to think the Men of this class the happiest, at least such of them as are just above

above want. If they do not enjoy the pleasure arising from the proper culture of the higher powers of their Nature, they are free from the misery consequent upon the abuse of these powers. They are likewise in full possession of one great source of human happiness: which is good health and good spirits. Their Minds never languish for want of exercise or want of a pursuit, and therefore the *tædium vitæ*, the insupportable listlessness arising from the want of something to wish or something to fear, is to them unknown.

But even among those to whom an easy fortune gives sufficient leisure and opportunities for the improvement of Taste, we find little attention given to it, and consequently little pleasure derived from it. Nature gives only the seeds of Taste, culture must rear them, or they will never become a considerable source of pleasure. The only powers of the Mind, that have been much cultivated in this Island, are those of the Understanding. One unhappy consequence of this has
 been

been to dissolve the natural union between philosophy and the fine arts; an union extremely necessary to their improvement. Hence Music, Painting, Sculpture, Architecture, have been left in the hands of ignorant artists unassisted by philosophy, and even unacquainted with the works of great masters.

The productions of purely natural Genius are sometimes great and surprising, but are generally attended with a wildness and luxuriancy inconsistent with just Taste. It is the business of philosophy to analyse and ascertain the principles of every art where Taste is concerned; but this does not require a philosopher to be master of the executive part of these arts, or to be an inventor in them. His business is to direct the exertion of Genius in such a manner that its productions may attain to the utmost possible perfection.

It is but lately that any attempt was made among us to analyse the principles of beauty, or of musical expression. And its having been made was entirely owing to the accident

cident of two eminent artists, the one in Painting *, the other in Music †, having a philosophical spirit, and applying it to their several professions. Their being eminent masters and performers, was undoubtedly of singular advantage to them in writing on these subjects, but was by no means so essential as is generally believed. Mr. Webb, who was no painter, has explained the principles of Taste in painting with an accuracy and perspicuity, which would have done honour to the greatest master. He shews at the same time, that if we are wholly guided by the prejudice of names, we no longer trust our own senses; that we must acknowledge merit which we do not see, and undervalue that which we do; and that distressed between authority and conviction, we become disgusted with the difficulty of an art, which is perhaps of all others the most easily understood, because it is the most direct and immediate address to the senses.

It

* Hogarth.

† Avison.

It is likewise but very lately that modern philosophy has condescended to bestow any attention on poetry or composition of any kind. The genuine spirit of criticism is but just beginning to exert itself. The consequence has been, that all these arts have been under the absolute dominion of fashion and caprice, and therefore have not given that high and lasting pleasure to the Mind, which they would have done, if they had been exercised in a way agreeable to Nature and just Taste.

Thus in painting, the subject is very seldom such as has any grateful influence on the Mind. The design and execution, as far as the mere painter is concerned, is often admirable, and the taste of imitation is highly gratified, but the whole piece wants meaning and expression, or what it has is trifling and often extremely disagreeable. It is but seldom we see nature painted in her most amiable or graceful forms, in a way that may captivate the heart and make it better. On the contrary, we often find her in situations the
most

most unpleasing to the Mind, in old-age, deformity, disease, and idiotism. The Dutch and many of the Flemish commonly exhibit her in the lowest and most debasing attitudes; and in Italy the Genius of painting is frequently prostituted to the purposes of the most despicable superstition.— Thus the Mind is disappointed in the pleasure which this elegant art is so admirably fitted to convey; the agreeable effect of the imitation being counteracted and destroyed by the unhappy choice of the subject.

The influence of Music over the Mind is perhaps greater than that of any of the fine arts. It is capable of raising and soothing every passion and emotion of the soul. Yet the real effects produced by it are inconsiderable. This is in a great measure owing to its being left in the hands of practical Musicians, and not under the direction of Taste and Philosophy: For, in order to give Music any extensive influence over the Mind, the composer and performer

performer must understand well the human heart, the various associations of the passions, and the natural transitions from one to another, so as they may be able to command them, in consequence of their skill in musical expression.

No Science ever flourished, while it was confined to a set of Men who lived by it as a profession. Such Men have pursuits very different from the end and design of their art. The interested views of a trade are widely different from the enlarged and liberal prospects of Genius and Science. When the knowledge of an art is confined in this manner, every private practitioner must attend to the general principles of his craft, or starve. If he goes out of the common path, he is in danger of becoming an object of the jealousy and the abuse of his brethren; and among the rest of Mankind he can neither find judges nor patrons. This is particularly the case of the delightful art we are speaking of, which has now become a Science scarcely understood by any but a
few

few composers and performers. They alone direct the public Taste, or rather dictate to the world what they should admire and be moved with; and the vanity of most people makes them acquiesce in this assumed authority, lest otherwise they should be suspected to want Taste and knowledge in the subject. In the meantime, Men of sense and candor, not finding that pleasure in Music which they were made to expect, are above dissembling, and give up all pretensions to the least knowledge in the Subject. They are even modest enough to ascribe their insensibility of the charms of Music to their want of a good ear, or a natural Taste for it, and own that they find the Science so complicated, that they do not think it worth the trouble it must cost them to acquire an artificial one. They resolve to abandon an Art in which they despair of ever becoming such proficient, as either to derive pleasure from it themselves, or to be able to communicate it to others, at least without making that the serious business of Life, which
ought

ought only to be the amusement of an idle or the solace of a melancholy hour. But before they entirely forego one of the most innocent amusements in life, not to speak of it in an higher stile, it would not be improper to enquire a little more particularly into the subject. We shall therefore here beg leave to examine some of the first principles of Taste in Music with the utmost freedom.

Music is the Science of sounds, so far as they affect the Mind. Nature independent of custom has connected certain sounds or tones with certain feelings of the Mind. Measure and proportion in sounds have likewise their foundation in Nature. Thus certain tones are naturally adapted to solemn, plaintive, and mournful subjects, and the movement is slow; others are expressive of the joyous and elevating, and the movement is quick. — Sounds likewise affect the Mind, as they are loud or soft, rough or smooth, distinct from the consideration of their gravity or acuteness. Thus in the Æolian harp the tones are pleasant and soothing, though

though there is no succession of notes varying in acuteness, but only in loudness. The effect of the common drum, in rousing and elevating the Mind, is very strong; yet it has no variety of notes; though the effect indeed here depends much on the proportion and measure of the notes.

Melody consists in the agreeable succession of single sounds. — The melody that pleases in one country does not equally please in another, though there are certain general principles which universally regulate it, the scale of Music being the same in all countries. — Harmony consists in the agreeable effect of sounds differing in acuteness produced together; the general principles of it are likewise fixed.

One end of Music is merely to communicate pleasure, by giving a slight and transient gratification to the Ear; but the far nobler and more important is to command the passions and move the heart. In the first view it is an innocent amusement, well fitted to give an agreeable

ble relaxation to the Mind from the fatigue of study or business. — In the other it is one of the most useful arts in life.

Music has always been an art of more real importance among uncultivated than among civilized nations. Among the former we always find it intimately connected with poetry and dancing, and it appears, by the testimony of many ancient authors, that Music, in the original sense of the word, comprehended melody, dance and song. By these almost all barbarous nations in every age, and in every climate, have expressed all strong emotions of the Mind. By † these attractive and powerful arts they celebrate their public solemnities; by these they lament their private and public calamities, the death of friends or the loss of warriors; by these united they express their joy on their marriages, harvests, huntings, victories; praise the great actions of their gods and heroes; excite each other to war and brave exploits,

* See Plato and Athenæus. † Brown.

plots, or to suffer death and torments with unshaken constancy.

In the earliest periods of the Greek states, their most ancient maxims, exhortations, and laws, and even their history, were written in verse, their religious rites were accompanied by dance and song, and their earliest oracles were delivered in verse, and sung by the priest or priestess of the supposed God. While melody, therefore, conjoined with poetry, continued to be the established vehicle of all the leading principles of religion, morals, and polity, they became the natural and proper objects of public attention and regard, and bore a principal and essential part in the * education of Children. Hence we see how Music among the ancient Greeks was esteemed a necessary accomplishment, and why an ignorance in this art was regarded as a capital defect. Thus Themistocles came to be reproached with his ignorance in † Music, and the many enormous crimes committed in the country of Cynethe were attributed

* Plutarchus de Musica. † Cicero.

tributed by the neighbouring states to the neglect of * Music; nor was the reproach thrown, in these days, upon such as were ignorant of the art, without a just foundation; because this ignorance implied a general deficiency in the three great articles of education; religion, morals, and polity.

† Such was the enlarged Nature of ancient Music when applied to education, and not a mere proficiency in the playing or singing art, as has been very generally supposed. Most authors have been led into this mistake by Aristotle, who speaks of Music as an art distinct from Poetry. But the reason of this was, that in the time of Aristotle, a separation of the melody and song had taken place; the first retained the name of Music, and the second assumed that of poetry.

In the most ancient times the character of a bard was of great dignity and importance, being usually united with that of legislator and chief magistrate.

* Athenæus, Polybius.
Legibus.

† See Plato de

magistrate. Even after the separation was first made, he continued for some time to be the second character in the community; as an assistant to the magistrate in governing the people. *

Such was the important and honourable state of Music, not only in ancient Greece, but in the early periods of all civilized nations in every part of the world.

In all the Celtic nations, and particularly in Great Britain, the bards were anciently of the highest rank and estimation. The character of general, poet, and musician, were united in Fingal and † Ossian. The progress of Edward the first's arms was so much retarded by the influence of the Welsh bards, whose songs breathed the high spirit of liberty and

* Suidas on the Lesbian Song. Hesiod.

† Such was the song of Fingal, in the day of his joy. His thousand bards leaned forward from their seats, to hear the voice of the king. It was like the Music of the harp on the gale of the spring. Lovely were thy thoughts, O Fingal! why had not Ossian the strength of thy soul? but thou standest alone, my father; and who can equal the king of Morven? Carthon.

and war, that he basely ordered them to be slain: an event that has given rise to one of the most elegant and sublime odes that any language has produced.

In proportion as the simplicity and purity of ancient manners declined in Greece, these sister arts, which formerly used to be the hand-maids of virtue, came by degrees to be prostituted to the purposes of vice or of mere amusement. A corruption of manners debased these arts, which, when once corrupted, become principal instruments in completing the destruction of religion and virtue. Yet the same cause which turned them aside from their original use, contributed to their improvement as particular arts. When Music, Dancing, and poerty came to be considered as only subservient to pleasure, a higher degree of proficiency in them became necessary, and consequently a more severe application to each. This completed their separation from one another, and occasioned their falling entirely into the hands of such Men as de-

voted their whole time to their cultivation. Thus the complex character of legislator, poet, actor and musician, which formerly subsisted in one person, came to be separated into distinct professions, and the unworthy purposes to which Music in particular came to be applied, made a * proficiency in it unsuitable to any Man of high rank and character.

Doctor Brown has treated this subject at full length, in a very learned dissertation, where he has shewn with great ingenuity and by the clearest deduction from facts, how melody, dance, and song, came, in the progress of civilized society, in different nations, to be cultivated separately; and by what means, upon their total separation, the power, the utility, and dignity of Music, has sunk into a general corruption and contempt.

The effect of eloquence depends in a great measure on Music. We take Music here in the large and proper sense of the word; the art of variously

* Aristot. Politic. Plutar. de Musica.

ly affecting the Mind by the power of sounds. In this sense, all Mankind are more or less judges of it, without regard to exactness of ear. Every Man feels the difference between a sweet and melodious voice and a harsh dissonant one.

Every agreeable speaker, independent of the sweetness of his tones, rises and falls in his voice in strict musical intervals, and therefore his discourse is as capable of being set in musical characters as any song whatever. But however musical a voice may be, if the intervals which it uses are uniformly the same, it displeases, because the ear is fatigued with the constant return of the same sounds, however agreeable; and if we attend to the subject, we are displeased on another account, at hearing the same musical passages made use of to express and inspire sentiments of the most different and opposite natures; whereas the one should be always varying and adapted to the other. This has justly brought great ridicule on what is called Singing a Discourse,

course, though what really offends is either the badness of the song, or its being tiresome for want of variety.

If we examine into the effects produced by eloquence in all ages, we must ascribe them in a great degree to the power of sounds. We allow, at the same time, that composition, action, the expression of the countenance, and some other circumstances, contribute their share, though a much smaller one.— The most pathetic composition may be pronounced in such a manner, as to prevent its having the least influence. Orations which have commanded the Minds of the greatest Men, and determined the fate of nations, have been read in the closet with languor and disgust.

As the proper application of the voice to the purposes of eloquence has been little attended to, it has been thought an art unattainable by any rules, and depending entirely on natural Taste and Genius. This is in some measure true; yet it is much more reducible to rules, and more capable

capable of being taught, than is commonly imagined. Indeed, before philosophy ascertains and methodizes the ideas and principles on which an art depends, it is no wonder it be difficult of acquisition. The very language in which it is to be communicated is to be formed, and it is a considerable time before this language comes to be understood and adopted. — We have a remarkable instance of this in the subject of musical expression, or performing a piece of Music with Taste and propriety. People were sensible, that the same Music performed by different artists had very different effects. Yet they all played the same notes, and played equally well in tune and in time. But still there was an unknown somewhat, that gave it meaning and expression from one hand, while from another it was lifeless and insipid. People were satisfied in resolving this into performing with or without Taste, which was thought the entire gift of Nature. — Geminiani, who was both a composer and performer of the high-

est class, first thought of reducing the art of playing on the Violin with Taste to rules, for which purpose he was obliged to make a great addition to the musical language and characters. The scheme was executed with great ingenuity, but has not met with the attention it deserved.

Music, like Eloquence, must propose as its end a certain effect to be produced on the hearers. If it produces this effect, it is good Music; if it fails, it is bad. — No Music can be pronounced good or bad in itself; it can only be relatively so. Every country has a melody peculiar to itself, expressive of the several passions. A composer must have a particular regard to this, if he proposes to affect them. — Thus in Scotland there is a chearful Music perfectly well fitted to inspire that joyous mirth suited to dancing, and a plaintive Music peculiarly expressive of that tenderness and pleasing melancholy attendant on distress in love; both original in their kind, and different

ferent from every other in Europe. *

It is of no consequence whence

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* There is a simplicity, a delicacy, and pathetic expression in the Scotch airs, which have always made them admired by people of genuine Taste in Music. It is a general opinion, that many of them were composed by David Rizzio: but this appears very improbable. There is a peculiarity in the stile of the Scotch melody, which foreigners, even some of great knowledge in Music, who resided long in Scotland, have often attempted to imitate, but never with success. It is not therefore probable, that a stranger, in the decline of life, who resided only three or four years in Scotland, should enter so perfectly into the Taste of the national Music, as to compose airs, which the nicest judges cannot distinguish from those which are certainly known to be of much greater antiquity than Rizzio's. The tradition on this subject is very vague, and there is no shadow of authority to ascribe any one particular Scotch air to Rizzio. If he had composed any Music while he was in Scotland, it is highly probable it would have partaken of the genius of that melody, to which he had been accustomed; but the style of the Scotch and Italian airs, in Rizzio's time, bear not the least resemblance to one another. Perhaps he might have moulded some of the Scotch airs into a more regular form; but if he did, it was probably no real improvement; as the wildest of them, which bid defiance to all rules of modern composition, are generally the most powerfully affecting.

this Music derives its origin, whether it be simple or complex, agreeable to the rules of regular composition, or against them; whilst it produces its intended effect, in a superior degree to any other, it is the preferable Music; and while a person feels this effect, it is a reflection on his Taste and common sense, if not on his candor, to despise it. The Scotch will in all probability soon lose this native Music, the source of so much pleasure to their ancestors, without acquiring any other in its place. Most musical people in Scotland either neglect it altogether, or destroy that simplicity in its performance on which its effects so entirely depended, by a fantastical and absurd addition of Graces foreign to the genius of its Melody. The contempt shewn for the Scotch Music in its primitive and pathetic simplicity, by those who from a superior skill in the science, are thought entitled to lead the public Taste, has nearly brought it into universal discredit. Such is the tyranny of Fashion, and such are the effects of
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that vanity, which determines us, in obedience to its dictates, to resign any pleasure, and to submit to almost any pain.

They who apply much of their time to Music, acquire new Tastes, besides their national one, and, in the infinite variety which melody and harmony are capable of, discover new sources of pleasure formerly unknown to them. But the finest natural Taste never adopts a new one, till the ear has been long accustomed to it; and, after all seldom enters into it with that warmth and feeling, which those do to whom it is national.

The general admiration pretended to be given to foreign Music in Britain, is in general despicable affectation. In Italy we sometimes see the natives transported, at the opera, with all that variety of delight and passion which the composer intended to produce. The same opera in England is seen with the most remarkable listlessness and inattention. It can raise no passion in the audience, because they do not understand the language

language in which it is written. To them it has as little meaning as a piece of instrumental Music. The ear may be transiently pleased with the air of a song; but that is the most trifling effect of Music. Among the very few who understand the language, and enter with pleasure and taste into the Italian Music, the conduct of the dramatic part appears so ridiculous, that they can feel nothing of that transport of passion, the united effect of Music and Poetry, which may be gradually raised by the artful texture and unfolding of a dramatic story.* Yet vanity prevails so much over the sense of pleasure itself, that the Italian opera is in England more frequented by people of rank, than any other public diversion; and, to avoid the imputation of want of Taste, they condemn themselves to some hours painful attendance on it every week, and pretend to talk of it in raptures, to which their hearts will ever remain strangers.

Nothing

* Brown.

Nothing can afford so convincing a proof of the absolute incapacity of our modern Music, to produce any lasting effect on the passions of Mankind, as the observation of the effects produced by an opera on people of the greatest knowledge and Taste in Music, as well as on those who are most ignorant of the science. An affecting story may be wrought up, by the genius of a Metastasio, in a manner that shall make it be read with the highest delight and emotion by every person of Taste and Sensibility. We should naturally suppose that the addition of Music ought to communicate greater energy to the composition; but, instead of this, it totally annihilates it. Many people may return home from an opera with their ears highly gratified by some particular songs, or passages of songs; but never one returned affected with the catastrophe of the piece, or with the heart-felt emotion produced by Othello or King Lear.

Simplicity in melody is absolutely necessary in all Music intended to reach the heart, or even greatly to
delight

delight the ear. The effect here must be produced instantaneously, or not at all. The subject of the Music must therefore be simple, and easily traced, and not a single note or grace should be admitted, but what has a tendency to the proposed end. — If simplicity of melody be so necessary, where the intention is to move the passions, simplicity of harmony, which ought always to be subservient to it, must be still more necessary. Some of the most delicate touches of pathetic Music will not allow any accompaniment.

The ancient Music certainly produced much greater and more general effects than the modern, though we should allow the accounts we have of it to be much exaggerated. Yet the science of Music was in a very low state among the ancients. They were probably strangers to harmony, at least if they knew it they neglected it, all the voices and instruments being unisons in concert: and the instruments they made use of, appear to have been much inferior, in respect of compass, expression,

pression, and variety, to those which we are possessed of. Yet these very deficiencies might render their Music more expressive and powerful. The only view of composers was to touch the heart and the passions. Simple melody was sufficient for this purpose, which might easily be comprehended and felt by the whole people. There were not two different species of Music among them, as with us, one for the learned in the science, and another for the vulgar.

* Although we are ignorant of the particular construction of the ancient Music, yet we know it must have been altogether simple; such as statesmen, warriors, and bards, occupied in other pursuits, could compose, and such as people of all ranks, children, and men busied in other concerns of life, could learn and practice. We are likewise strangers to the particular structure of their instruments, but we have the greatest reason to believe they were extremely simple. The chords of the lyre were

* Brown.

were originally but four *. They were afterwards increased to seven, at which number they were fixed by the laws of Sparta †, and Timotheus was banished for adding four additional strings; but we are uncertain of the intervals by which the strings of the lyre ascended. Those who regard only the advancement of Music as a science, treat the laws of Sparta upon this subject with great ridicule; but they who consider it as an art intimately connected with the whole fabric of its religion, Morals, and policy, will view them in a very different light, and see the necessity of preserving their Music in the utmost degree of simplicity. In fact, when the lyre, in process of time, acquired forty strings, when Music came to be a complicated art, and to be separately cultivated by those who gave up their whole time to its improvement, its noblest end and aim was lost. In ‡ Plutarch's time

* Pausanias.

† The art of Music had formerly been fixed and made unalterable in Crete and Egypt. Plato de legibus.

‡ De Musica.

time it was sunk into a mere amusement of the theatre. The same causes have produced the same effects in modern times. In proportion as Music has become more artificial, and more difficult in the execution, it has lost of its power and influence.

It was formerly observed, that the power of the ancient melody depended much on its union with poetry. There are other circumstances which might contribute to this power. The different passions naturally express themselves by different sounds; but this expression seems capable of a considerable latitude, and may be much altered by early association and habit. When particular sounds and a certain strain of melody are impressed upon young minds, in a uniform connexion with certain passions expressed in a song, this regular association raises these sounds, in progress of time, into a kind of natural and expressive language of the passions. * Melody therefore is to be considered, in a certain degree, as a relative thing, founded in the

* Brown.

the particular association and habits of different people; and, by custom, like language, annexed to their sentiments and passions. We generally hear with pleasure the Music we have been accustomed to in our youth, because it awakes the memory of our guiltless and happy days. We are even sometimes wonderfully affected with airs, that neither appear, to ourselves nor to others, to have any peculiar expression. The reason is, we have first heard these airs at a time when our minds were so deeply affected by some passions, as to give a tincture to every object that presented itself at the same time; and though the passion and the cause of it are entirely forgot, yet an object that has once been connected with them, will often awake the emotion, though it cannot recall to remembrance the original cause of it.

* Similar associations are formed, by the appropriations, in a great measure accidental, which different nations have given to particular musical instruments, as bells, drums, trumpets,

trumpets, and organs; in consequence of which they excite ideas and passions in some people which they do not in others. No Englishman can annex warlike ideas to the sound of a bagpipe.

We have endeavoured to explain some of the causes which gave such energy to the ancient Music, and which still endear the melody of every country to its own inhabitants: Perhaps, for the reasons mentioned above, if we were to recover the Music which once had so much power in the early periods of the Greek states, it might have no such charms for modern ears, as some great admirers of antiquity imagine. Instrumental Music indeed, unaccompanied with dance and song, was never held in esteem till the later periods of antiquity; in which a general separation of these arts took place. Plato * calls instrumental Music an unmeaning thing, and an abuse of melody.

There is another cause, which might probably contribute to make
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* De legibus.

the ancient Music more powerfully expressive. In the infant state of societies, * Men's feelings and passions are strong, because they are never disguised nor restrained; their imaginations are warm and luxuriant, from never having suffered any check. This disposes them to that enthusiasm so favourable to Poetry and Music. The effusions of Genius among such a people may often possess the most pathetic sublimity and simplicity of stile, though greatly deficient in point of elegance and regularity. And it is to be observed, that these last qualities are more peculiarly requisite in some of the other fine arts, than they are in that species of Music which is designed to affect the passions; where too much ornament is always hurtful; and in place of promoting, is much more likely to defeat the desired effect †.

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* This subject is treated with great accuracy and judgment by Dr. Blair, in his elegant dissertation on the poems of Ossian.

† Simplicity and conciseness are never-failing characteristics of the stile of a sublime writer. He rests on the majesty of his sentiments, not on the

The tranquillity too of rural life, and the variety of images with which it fills the imagination, have as beneficial an influence upon Genius, as they have upon the dispositions of the heart. The country, and particularly the pastoral countries, are the favourite recesses of Poetry and Music.

The introduction of harmony opened a new world in Music. It promised to give that variety which melody alone could never afford, and likewise to give melody an additional charm and energy. Unfortunately the first composers were so immersed in the study of harmony, which

the pomp of his expressions. The main secret of being sublime, is to say great things in few and plain words: for every superfluous decoration degrades a sublime idea. The mind rises and swells, when a lofty description or sentiment is presented to it in its native form. But no sooner does the poet attempt to spread out this sentiment or description, and to dress it round and round with glittering ornaments, than the mind begins to fall from its high elevation; the transport is over; the beautiful may remain, but the sublime is gone. Dr. Blair's Critical Dissertation on the poems of Ossian.

The application of these ingenious observations to Music is too obvious to need any illustration.

which soon appeared to be a science of great extent and intricacy, that these principal ends of it were forgot. They valued themselves on the laboured construction of parts which were multiplied in a surprising manner.—In fact, this art of counterpoint and complicated harmony, invented by Guido in the eleventh century, was brought to its highest degree of perfection by Palæstrini, who lived in the time of Leo X. But this species of Music could only be understood by the few who had made it their particular study. To every one else it appeared a confused jargon of sounds without design or meaning. To the very few who understood it there appeared an evident deficiency in air or melody, especially when the parts were made to run in strict fugues, or canons, with which air is in a great measure incompatible.—Besides the real deficiency of air in these compositions, it required the attention to be constantly exerted to trace the subject of the Music, as it was alternately carried on through the several parts;

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an attention inconsistent with what delights the ear, much more with what touches the passions; where this is the design of the Composer, the mind must be totally disengaged, must see no contrivance, admire no execution; but be open and passive to the intended impresson.

We must however acknowledge, that there was often a Gravity, a Majesty, and Solemnity, in these old full compositions, admirably suited for the public services of the Church. Although perhaps less fitted to excite particular passions, yet they tended to sooth the mind into a tranquillity that disengaged it from all earthly cares and pleasures, and at the same time disposed it to that peculiar elevation which raises the soul to Heaven, especially when accompanied by the sweet and solemn notes of the Organ.

The artifice of fugues in vocal Music seems in a peculiar manner ill adapted to affect the passions. If every one of four voices is expressing a different sentiment and a different musical passage at the same time, the
 hearer

hearer cannot possibly attend to, and be affected by them all.—This is a stile of composition in which a person, without the least Taste or Genius, may become a considerable proficient, by the mere force of study: But without a very great share of these, to give spirit and meaning to the leading airs or subjects, such compositions will always be dry and uninteresting. Catches, indeed, are a species of fugues, highly productive of mirth and jollity; but the pleasure we receive from these seldom arises either from the melody itself, or from its being peculiarly expressive of the subject. It arises principally from the droll and unexpected assemblage of words from the different parts, and from the spirit and humour with which they are sung.

Besides the objections that lie against all complex Music with respect to its composition, there are others arising from the great difficulty of its execution. It is not easy to preserve a number of instruments, playing together, in tune. Stringed instruments are falling, while wind in-

struments

struments naturally rise in their tone during the performance. It is not even sufficient that all the performers play in the most exact tune and time. They must all understand the stile and design of the composition, and be able to make the responses in the fugue with proper spirit. Every one must know how to carry on the subject with the proper expression, when it is his turn to lead; and when he falls into an auxiliary part, he must know how to conduct his accompaniment in such a manner as to give an additional force to the leading subject. But musical taste and judgment are most remarkably displayed in the proper accompanying of vocal Music, especially with the thorough bass. If this is not conducted with the strictest attention to heighten the intended expression of the song, it destroys it altogether, as frequently happens from the throwing in the full chords, when a single note should only have been struck, or when perhaps the accompaniment should have ceased altogether.

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These are difficulties few performers have an idea of, and fewer are able to conquer. Most of them think they sufficiently acquit themselves, if they play in tune and in time; and vanity often leads them to make their voice or instrument to be heard above the rest, without paying the least regard to the design of the Composer.

It has been much the fashion, for some years past, to regard air alone in musical compositions; and the full and regular works of harmony have fallen into neglect, being considered as cold and spiritless. This change has been introduced by composers; who unfortunately happened to be great performers themselves. These people had no opportunities, in the old compositions, of shewing the dexterity of their execution; the wild and extravagant flights which they indulged, in order to display this, being absolutely destructive of the harmony. They introduced therefore Solos of their own composition, or Concertos, which from the thinness and meagreness of the parts,
cannot

cannot be considered in any other light than Solos. — It is not easy to characterise the stile of most of these pieces. In truth they have no character or meaning at all. The authors of them are little concerned what subject they choose, their single view being to excite the surprise and admiration of their hearers. This they do by the most unnatural and wild excursions, that have not the remotest tendency to charm the ear or touch the heart. In many passages they are grating to the ear, when performed by the best hands, but when executed by ordinary performers, they are perfectly intolerable. These compositions therefore want the merit which full harmony possesses, and are deficient in that simplicity, spirit, and elegance, which alone can recommend melody.

The present mode is to admire a new noisy stile of composition, lately cultivated in Germany, and to despise Corelli as wanting spirit and variety. The truth is, Corelli's stile and this will not bear a comparison. Corelli's excellence consists in the

chastity of his composition and in the richness and sweetness of his harmonies. The other sometimes pleases by its spirit and a wild luxuriancy, which makes an agreeable variety in a concert, but possesses too little of the elegance and pathetic expression of Music to remain long the public Taste. The great merit of that nobleman's compositions, who first introduced this species of Music into this country, and his own spirited performance of them, first seduced the public ear. They are certainly much superior to any of the kind we have yet heard; though, by the delicacy of the airs in his slow movements, he displays a Genius capable of shining in a much superior stile of Music.

Though Music, considered in its useful application, to delight the ear and touch the passions of the bulk of Mankind, requires the utmost simplicity, yet, considered as an art, capable of giving a lasting and varied pleasure to the few, who from a stronger natural Taste devote part of their time and attention to its cultivation,

tivation, it both admits, and requires variety, and even some degree of complication.—Not only the ear but the musical Taste becomes more delicate by cultivation.

When the ear becomes acquainted with a variety of melodies, it begins by degrees to relish others, besides those which are national. A national melody may have expressions for only a few affections. A cultivated and enlarged Taste easily adopts a greater variety of expressions for these and other affections, and learns, from the deepest recesses of harmony, to express some that have never been excited by any national Music.

When one practises Music much, the simplicity of melody tires the ear. When he begins to hear an air he was formerly acquainted with, he immediately recollects the whole, and this anticipation often prevents his enjoying it. He requires therefore the assistance of harmony, which, without hurting the melody, gives a variety to the Music, and sometimes renders the melody more

H 3 expressive.

expressive. — Practice enables one to trace the subject of a complex Concerto, as it is carried through the several parts, which to a common ear is an unmeaning jumble of sounds. Distinct from the pleasure which the ear receives here from the Music, there is another, which arises from the perception of the contrivance and ingenuity of the composer. — This enjoyment, it must be owned, is not of that heart-felt sort which simple Music alone can give, but of a more sober and sedate kind, which proves of longer duration: And it must be considered, that whatever touches the heart or the passions very sensibly, must be applied with a judicious and very sparing hand. — The sweetest and fullest chords must be seldom repeated, otherwise the certain effects is satiety and disgust. — They who are best acquainted with the human heart, need not be told that this observation is not confined to Music.

On the whole we may observe, that musical Genius consists in the invention of melody suited to produce

duce a desired effect on the mind. — Musical Taste consists in conducting the melody with spirit and elegance, in such a manner as to produce this single effect in its full force.

Judgment in Music is shewn in the contrivance of such harmonious accompaniments to the melody as may give it an additional energy, and a variety, without destroying its simplicity; in the preparation and resolution of discords; and in the artful transitions from one key to another. — Taste in a performer consists in a knowledge of the composer's design, and expressing it in a spirited and pathetic manner, without any view of shewing the dexterity of his own execution.

But though all these circumstances of composition and performance should concur in any piece of Music, yet it must always fail in affecting the passions, unless its meaning and direction be ascertained by adapting it to sentiment and pathetic composition.

It exerts its greatest powers when used as an assistant to Poetry: hence

the great superiority of vocal to instrumental Music, the human voice being capable of more justness, and at the same time of a more delicate musical expression, than any instrument whatever; the perfection of an instrument depending on its nearest approach to it. Vocal music is much confined by the language it is performed in. The harmony and sweetness of the Greek and Italian languages give them great advantages over the English and French, which are harsh, unmusical, and full of consonants; and this, among other inconveniences, occasions perpetual sacrifices of the quantity to the modulation.* This is one great cause of the slightness and want of variety of the French Music, which they in vain endeavour to cover and supply by laboured and complex accompaniments.

As vocal music is the first and most natural Music of every country, it is reasonable to expect it to bear some analogy to the Poetry of the country, to which it is always adapted.

* Rousseau.

adapted.—The remarkable superiority of the Scotch songs to the English, may in a great measure be accounted for from this principle. The Scotch songs are simple and tender, full of strokes of Nature and Passion. So is their Music. Many of the English songs abound in quaint and childish conceits. They all aim at wit, and sometimes attain it; but Music has no expression for wit, and the Music of their songs is therefore flat and insipid, and so little esteemed by the English themselves, that it is in a perpetual fluctuation, and has never had any characteristic stile.*

On the other hand, England has produced many admirable composers of Church Music. Their great at-

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* Dr. Brown very ingeniously observes, that most countries peopled by colonies, which, after a certain period of civilization, have issued from their native soil, possess no characteristic Music of their own; that the Irish, Welsh, and Scotch are strictly natives, and accordingly have a Music of their own: that the English, on the contrary, are a foreign mixture of late-established colonies, and, as a consequence of this, have no native Music; and that the original Music of England must be sought for in Wales.

tachment to Counterpoint hath indeed often led them into a wrong track; in other respects, they have shewn both Genius and Taste. — Religion opens the amplest field for musical, as well as poetical Genius; it affords almost all the variety of subjects, which Music can express; the sublime, the joyous, the chearful, the serene, the devout, the plaintive, the sorrowful. It likewise warms the heart with that enthusiasm so peculiarly necessary in all works of Genius. Accordingly our finest compositions in Music, are in the Church stile. Handel, far advanced in life, when his constitution and spirits seemed nearly exhausted, was so roused by this subject, that he exhibited proofs of extent and sublimity of Genius in his Messiah, superior to any he had shewn in his most vigorous period of life. We have another instance of the same kind in Marcello, a noble Venetian, who set the first fifty Psalms to Music. In this work he has united the simplicity and pathos of the ancient Music with the grace and variety of the modern.

modern. In compliance with the Taste of the times he was sometimes forced to leave that simplicity of stile which he loved and admired, but by doing so he has enriched the art with a variety of the most expressive and unusual harmonies.

The great object in vocal Music is to make the Music expressive of the sentiment. How little this is usually regarded appears by the practice of singing all the parts of a song to the same Music, though the sentiments and passions to be expressed be ever so different. If the Music has any character at all, this is a manifest violation of Taste and common sense, as it is obvious every different sentiment and passion should be expressed in a stile peculiarly suited to itself.

But the most common blunder, in composers, who aim at expression, is their mistaking imitation for it. —

* Music, considered as an imitative art, can imitate only sounds or motion, and this last but very imperfectly. A composer should make his

* See Harris and Avison.

his Music expressive of the sentiment, and never have a reference to any particular word used in conveying that sentiment, which is a common practice, and really a miserable species of punning. Besides, where imitation is intended, it should generally be laid upon the instrumental accompaniments, which by their greater compass and variety are fitter to perform the imitation, while the voice is left at liberty to express the sentiment. When the imitation is laid upon the voice, it obliges it to a strained and unnatural exertion, and prevents the distinct articulation of the words, which it is necessary to preserve, in order to convey the meaning of the song. — Handel sometimes observed this very carefully, at other times, as his Genius or attention was very unequal, he entirely neglected it. In that beautiful song of the *Il Penseroso*,

‘ Oft on a plat of rising ground,
 ‘ I hear the far-off curfew sound,’

he has thrown the imitation of the bell, with great art and success, into

to the symphony, and reserves the song entire for the expression of that pleasing tranquil melancholy, which the words so emphatically convey. He has shewn the same address in the celebrated song of Acis and Galatea,

‘ Hush, ye little warbling quire,’

where he has laid the imitation of the warbling of the birds upon the symphony and accompaniments, and preserves in the song that simplicity and languishing tenderness, which the subject of it particularly required. — On the other hand, in the song in Semele,

‘ The morning lark to mine accords his note,
‘ And tunes to my distress his warbling throat,’

he runs a long and laboured division on the word Warbling; and after all, the voice gives but a very faint imitation of the warbling of the lark, though the violins in the symphony could have expressed it with great justness and delicacy.

In the union of Poetry and Music, the Music should be subservient to the
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the Poetry: the very reverse is the common practice; the Poetry is ever made subordinate to the Music. Handel made those who composed the words of his Oratorios, alter and transpose them, as he thought best suited his Music: and as no Man of Genius could submit to this, we generally find the Poetry the most wretched imaginable.

We have frequently a more shocking instance of the little regard the composer has to the Poetry, and to the effect which should be left upon the Mind, in the unmeaning repetition of the first part of the Music after the second. It frequently happens, that a succession of very opposite passions takes place in the course of a song; for instance, from anger to reconciliation and tenderness, with which the sense requires it should conclude; yet the composer sometimes constructs his Music in such a way, as requires a return from the second to the first part with which the song must end. This is not only a glaring absurdity in point of sense, but distracts the Mind by
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a most unnatural succession of passions. —

We have another instance of the little regard paid to the ultimate end of Music, the affecting the heart and passions, in the universally allowed practice of making a long flourish or cadence at the close of a song, and sometimes at other periods of it. In this the performer is left at liberty to shew the utmost compass of his throat and execution; and all that is required, is, that he should conclude in the proper key; the performer accordingly takes this opportunity of shewing the audience the extent of his abilities, by the most fantastical and unmeaning extravagance of execution. The disgust which this gives to some, and the surprize which it excites in all the audience, breaks the tide of passion in the soul, and destroys all the effects which the composer has been straining to produce.

It may be observed that the loud applause so frequently given to pieces of Music, seldom implies any compliment either to the composition itself

self or to the performer's just execution of it. They only express our admiration of the performer's fine shake, or swelling of a note, his power of protracting a note twice as long as another could do without losing his breath entirely, or of the variety of his cadence running out into the most extraneous modulation, and then artfully conducted to a proper conclusion in the key. But all these feats of art, the better they are executed, and the greater surprize they excite, the more effectually do they destroy the impression of the preceding Music, if it was ever capable of producing any. They are in general as little essential to good Music, as the tricks of a Harlequin are to that gracefulness, elegance, and dignity of movement, which constitute the perfection of dancing. The genuine applause bestowed on Music is to be sought for in the profound silence, in the emphatic looks, and in the tears of the audience.

Our Oratorios labour under two disadvantages; their being deprived of action and scenery; and their
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having no unity or design as a whole. They are little else than a collection of songs pretty much independent of one another. Now the effect of a dramatic performance does not depend on the effect of particular passages, considered by themselves, but on that artful construction, by which one part gives strength to another, and gradually works the Mind up to those sentiments and passions, which it was the design of the author to produce.

The effects of Music depend upon many other circumstances besides its connection with Poetry. The effect, for instance, of Cathedral Music depends greatly on its being properly adapted to the particular service of the day, and discourse of the preacher; and such a direction of it requires great taste and judgment. Yet this is never attended to: the whole conduct of it is left to the caprice of the organist, who makes it airy or grave, chearful or plaintive, as it suits his own fancy, and often degrades the solemnity and gravity
suitable

suitable to divine worship, by the lightest and most trivial airs.

We see the same want of public Taste in the Music performed between the acts in * Tragedy, where the tone of passion is often broke in upon, and destroyed by airy and impertinent Music.

The effect of Music may sometimes be lost by an unhappy association of ideas with the person and character of a performer. When we hear at the Oratorio an Italian eunuch squeaking forth the vengeance of divine wrath, or a gay lively strumpet pouring forth the complaint of a deeply penitent and contrite heart, we must be hurt by such an association.

These observations relate principally to the public Taste of Music in Britain, if the public here can be said to have any Taste in this subject.

I shall readily allow that Music, considered merely as the art of affecting the ear agreeably by the power of sounds, is at present in a higher state than perhaps it has ever been

* Elements of Criticism.

been in any period; that the principles of harmony were never so well ascertained; and that there never was at any time so great a number of performers, in every branch of the art, distinguished for the spirit, brilliancy, and elegance of their execution. But notwithstanding all these advantages, it appears to be a fact, of which all men of common sense and observation, whether learned in the science or not, are equally judges; that Music, considered as the art of deeply affecting the heart, and commanding the passions by the power of sounds, is in a very low state, and that the principles on which these great and important effects depend, are either unknown or neglected. Of late years several composers of the highest rank seem to have been very sensible of this capital defect of our modern Music. In Italy particularly, that native country of all the elegant arts, a chastity, a simplicity and pathos of style has been cultivated by some eminent-Masters, and successfully imitated by others in different parts of Europe.

rope. But the evil I complain of seems too complicated and too deeply rooted to admit now of a cure. The rage for variety is so excessive, and the Taste, of course, so indiscriminating, that composers and performers, who depend on the public for their subsistence, must satisfy it with any food they can procure, if it has only novelty to recommend it.

The wild effusions of unbridled fancy, are often honoured with the titles of invention, spirit, and genius; and Taste seems in general to mean nothing but an attachment to what is new, and a contempt for whatever is old in Music. Hence it seems to be now very generally admitted, that there are no fixt principles of Taste in Music, as in the other fine Arts, and that it has no foundation but in caprice and fashion. But I conceive that the principles of just Taste in this Art, are as permanently founded in truth and human Nature, as those of any art or science whatever, and that the principles may be as certainly ascertained by collecting and arranging the genuine feelings of Nature.

Nature. The principles which deserve the chief attention, as being the first in point of dignity and utility, are those which relate to the power of Music, in commanding the passions; next to these, the principle of the art exercised merely with the view of amusement, by a transient gratification of the ear, should be examined and ascertained; and in the last and lowest place, the simple powers of execution may be considered as employed with the sole view of exciting surprize and admiration of the performer's abilities.

I could not pursue this subject farther without entering deeply into the intricacies of the technical part of Music, which I have carefully endeavoured to avoid. My design was only to shew, that Taste in Music has its foundation in Nature and common sense; that its noblest powers have been neglected, and that Men of sense and genius should not imagine they want an ear or a musical Taste, because they do not relish much of the modern Music, as in
many

many cases this is rather a proof of the goodness of both.

After all, it cannot be expected, that either Music or any of the fine arts, will ever be cultivated in such a manner as to make them useful and subservient to life, till the natural union be restored which so happily subsisted between them and philosophy in ancient days; when philosophy not only gave to the world the most accomplished generals and statesmen, but presided with the greatest lustre and dignity over Rhetoric, Poetry, Music, and all the elegant arts that polish and adorn Mankind.



SECTION IV.

IT was formerly observed, that the pleasures arising from works of Taste and Imagination were confined to a small part of Mankind, and that although the foundations of a good Taste are laid in Human Nature, yet without culture it never becomes a considerable source of pleasure. As we formerly made a few observations on the the real effects produced by a cultivated Taste in some of the fine arts, we shall proceed to consider its influence on the pleasure arising from such works of Genius as are in a particular manner addressed to the Imagination and the Heart. This pleasure, in the earlier part of life, is often extremely high. Youth, indeed has peculiar advantages in this respect. The Imagination is then lively and vigorous,

gorous, the heart warm and feeling, equally open to the joyous impressions of wit and humour, the force of the sublime, and every softer and more delicate sentiment of humanity. It is matter of real concern to observe the gradual decay of this innocent and rich source of enjoyment, together with many others equally pure and natural.—Nature, it is true, has allotted different pleasures to different periods of life; but there is no reason to think, that Nature has totally excluded any period from those pleasures of which we are now treating.

We have already lamented that many of the useful sciences as well as fine arts were left entirely in the hands of men unassisted with learning and philosophy; but there is some reason to suspect, that these assistances have commonly been applied to works of Taste and Imagination in such a manner, as has rather weakened than added to their force and influence.—This subject is interesting, and deserves a particular discussion.

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The Imagination, like every thing in nature, is subjected to general and fixt laws, which can only be discovered by experience. But it is no easy matter precisely to ascertain these laws. The subject is so fleeting, so various in different countries, in different constitutions of Men, and even in the same person in different periods and situations in life, that it requires the talents of a person of the most enlarged knowledge of Mankind, to reduce its laws to any kind of system; and this person likewise must be possessed of the most delicate sensibility of Heart and Imagination, otherwise he cannot understand what he is employed about.—Such a system of laws, particularly relating to dramatic and epic Poetry, was formed by some great men of antiquity, and has been since very universally adopted. Light has thereby been thrown on some of the great principles of criticism; and rules have been established, founded on the experience of such beauties as were discovered to please most universally. But with-

out detracting from the merit of the ancient critics, it must be observed, that nothing tends more to check the improvement of any art or science, than the reducing all its principles too hastily into a regular system. The bulk of Mankind are incapable of thinking or judging for themselves on any subject. There are a few leading spirits whom the rest must follow. This makes systems so universally acceptable. If they cannot teach people to think and to feel, they teach them what to say, which answers all the purposes of the most universally ruling passion among Mankind, Vanity.

These observations are particularly applicable to systems and rules of criticism. When these are considered as assistances merely to the operations of Taste; as giving proper openings for the discernment of beauty, by collecting and arranging the feelings of Nature, they promote the improvement of the fine arts. But when they are considered as fixed and established standards, from which there lies no further appeal; when

when they would impose upon us the weight of authority, and fix a precise and narrow line, beyond which works of Imagination must not stray; in this case they do infinitely more harm than good. Taste, of all the powers of the Mind, is least suited to and most impatient of such strict confinement. Some general principles may be pointed out, but to dream of applying always the square and the compass to such thin and delicate feelings, as those of the Imagination, is a vain attempt. Add to this, that all criticism must, in a certain degree, be temporary and local.

Some tempers, and even some nations, are most pleased with Nature in her fairest and most regular forms, while others admire her in the great, the wonderful, and the wild. Thus elegance, regularity and sentiment are chiefly attended to in France, and French criticism principally regards these; but its rules can with no propriety be applied in England, where the natural Genius or Taste of the people is very different. The

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grand, the sublime, the surprising, and whatever very forcibly strikes the Imagination, ought there to be principally regarded. Where these are wanting, the utmost elegance and propriety will appear cold and insipid: where these are found, elegance and propriety can be in a good measure dispensed with.

Whenever what is called a very correct Taste generally prevails, the powers of Genius and Invention gradually languish; and the constant attention to prevent giving offence to a few, renders it impossible to give much pleasure to any.

Refinement and delicacy of Taste is an acquisition very dangerous and deceitful. It flatters our pride by giving us a conscious superiority over the rest of Mankind, and, by specious promises of enjoyment unknown to vulgar Minds, often cheats us out of those pleasures which are equally attainable by the whole species, and which Nature intended every one should enjoy. People possessed of extreme delicacy are haunted as it were with an evil Genius,

nus, by certain ideas of the coarse, the low, the vulgar, the irregular, which strike them in all the natural pleasures of life, and render them incapable of enjoying them.

There is scarcely an external or internal sense but may be brought by constant indulgence and attention, to such a degree of acuteness as to be disgusted at every object that is presented to it.—This extreme sensibility and refinement, though at first usually produced by vanity and affectation, yet by a constant attention to all the little circumstances that feed them, soon become real and genuine. But nature has set bounds to all our pleasures. We may enjoy them safely within these bounds, but if we refine too much upon them, the certain consequence is disappointment and chagrin.

When such a false delicacy, or, what has much the same effect, when the affectation of it becomes generally prevalent, it checks, in works of Taste, all vigorous efforts of Genius and Imagination, enervates the force of language, and produces that

mediocrity, that coldness and insipidity of composition, which does not indeed greatly disgust, but never can give high pleasure. This is one bad effect of criticism falling into wrong hands; especially when Men possessed of mere learning and abstract philosophy condescend to bestow their attention on works of Taste and Imagination. As such Men are sometimes deficient in those powers of Fancy, and that sensibility of Heart, which are essential to the relishing such subjects, they are too often apt to despise and condemn those things of which they have no right to judge, as they are neither able to perceive, nor to feel them.

A clear and acute Understanding is far from being the only quality necessary to form a perfect critic. The Heart is often more concerned here than the Head. In general, it seems the more proper business of true philosophical criticism to observe and watch the excursions of fancy at a distance, than to be continually checking all its little irregularities. Too much restraint and pruning

pruning is of more fatal consequence here than a little wildness and luxuriance.

The * beauties of every work of Taste are of different degrees, and so are its blemishes. The greatest blemish is the want of such beauties as are characteristic, and essential to its kind. Thus in dramatic Poetry one part may be constructed according to the laws of unity and truth, whilst another directly contradicts them. The French, by their great attention to the general œconomy and unity of their fable, and the construction of their scenes, have universally obtained the character of superior correctness to the English. Their reputation in this respect is well founded. In their dramatic writings we meet with much less that offends: and it must also be acknowledged, that besides mere regularity of construction, they possess in a high degree the merit of beautiful Poetry and tender sentiments. But when we examine them in another light, we find them excelled by the English.

English. There is a want of force, often a degree of languor, even in their best pieces. The speeches are generally too long and declamatory, the sentiments too fine-spun, and the character enervated by a certain French appearance with which they are apt to be marked. Whereas, in the English theatre, if there be less elegance and regularity, there is more fire, more force, and more strength. The passions speak more their own native language; and the characters are drawn with a coarser indeed, but however with a bolder hand. — Shakespeare, by his lively creative Imagination, his strokes of Nature and Passion, and by preserving the consistency of his characters, amply compensates for his transgressions against the rules of time and place, with which the Imagination can easily dispense. His frequently breaking the tide of the Passions, by the introduction of low and absurd comedy, is a more capital transgression against Nature and the fundamental laws of the drama.

Probability is one of the boundaries,

ries, within which it has pleased criticism to confine the Imagination. This appears plausible, but upon enquiry will perhaps be found too severe a restraint. It is observed by the ingenious and elegant Author of the *Adventurer*, that events may appear to our reason not only improbable, but absurd and impossible, whilst yet the Imagination may adopt them with facility and delight. The time was, when an universal belief prevailed of invisible agents interesting themselves in the affairs of this world. Many events were supposed to happen out of the ordinary course of things by the supernatural agency of these spirits, who were believed to be of different ranks, and of different dispositions towards Mankind. Such a belief was well adapted to to make a deep impression on some of the most powerful principles of our Nature, to gratify the natural passion for the marvellous, to dilate the Imagination, and to give boundless scope to its excursions.

In those days the old Romance was in its highest glory. And though

a belief of the interposition of these invisible powers in the ordinary affairs of Mankind has now ceased, yet it still keeps its hold of the Imagination, which has a natural propensity to embrace this opinion. Hence we find that Oriental tales continue to be universally read and admired, by those who have not the least belief in the Genii, who are the most important agents in the story. All that we require in these works of Imagination is an unity and consistency of character.* The Imagination willingly allows itself to be deceived into a belief of the existence of beings, which reason sees to be ridiculous; but then every event must take place in such a regular manner as may be naturally expected from the interposition of such superior intelligence and power. It is not a single violation of truth and probability that offends, but such a violation as perpetually recurs. We have a strong evidence of the facility with which the Imagination is deceived, in the effects produced by a well-

* Adventurer.

well-acted Tragedy. The Imagination there soon becomes too much heated, and the Passions too much interested, to permit reason to reflect that we are agitated with the feigned distress of people entirely at their ease. We suffer ourselves to be transported from place to place, and believe we are hearing the private soliloquy of a person in his chamber, while he is talking on a stage so as to be heard by thousands.

The deception in our modern Novels is more perfect than in the old Romance; but as they profess to paint Nature and Characters as they really are, it is evident that the powers of fancy cannot have the same play, nor can the succession of incidents be so quick nor so surprising. It requires therefore a Genius of the first class to give them that spirit and variety so necessary to captivate the Imagination, and to preserve them from sinking into dry narrative and tiresome declamation.

Notwithstanding the ridiculous extravagance of the old Romance in many particulars, it seems calculated

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to produce more favourable effects on the morals of Mankind, than our modern Novels. — If the former did not represent Men as they really are, it represented them as they ought to be; its heroes were patterns of courage, generosity, truth, humanity, and the most exalted virtues. Its heroines were distinguished for modesty, delicacy, and the utmost dignity of manners. — The latter represent Mankind too much what they are, paint such scenes of pleasure and vice as ought never to see the light, and thus in a manner hackney youth in the ways of wickedness, before they are well entered into the world; expose the fair sex in the most wanton and shameless manner to the eyes of the world, by stripping them of that modest reserve, which is the foundation of grace and dignity, the veil with which Nature intended to protect them from too familiar an eye, in order to be at once the greatest incitement to love and the greatest security to virtue. — In short, the one may mislead the Imagination; the other tends to inflame

flame the Passions and to corrupt the heart.

The pleasure which we receive from History arises in a great measure from the same source with that which we receive from Romance. It is not the bare recital of facts that gives us pleasure. They must be facts that give some agitation to the Mind by their being important, interesting, or surprizing. But events of this kind do not very frequently occur in History, nor does it descend to paint those minute features of particular persons which are more likely to engage our affections and interest our passions than the fate of nations. It is not therefore surprizing that we find it so difficult to keep attention awake in reading History, and that fewer have succeeded in this kind of composition than in any other. To render History pleasing and interesting it is not enough that it be strictly impartial, that it be written with the utmost elegance of language, and abound in the most judicious and uncommon observations. We are never agreeably

ably interested in a History, till we contract an attachment to some public and important cause, or some distinguished characters which it represents to us. The fate of these engages the attention and keeps the Mind in an anxious yet pleasing suspense. Nor do we require the author to violate the truth of History, by representing our favourite cause or hero as perfect; we will allow him to represent all their weaknesses and imperfections, but still it must be with such a tender and delicate hand as not to destroy our attachment. There is a sort of unity or consistency of character that we expect even in History. An author of any ingenuity can, if he pleases, easily disappoint this expectation, without deviating from truth. There are certain features in the greatest and worthiest Men, which may be painted in such a light as to make their characters appear little and ridiculous. Thus if an Historian be constantly attentive to check admiration, it is certainly in his power: but if the Mind be thus continually disappointed,

pointed, and can never find an object that may be contemplated with pleasure, though we may admire his Genius, and be instructed by his History, he will never leave a pleasing and grateful impression on the Mind. Where this is the prevailing spirit and genius of a History, it not only deprives us of a great part of the pleasure we expected from it, but leaves disagreeable effects on the Mind, as it stifles that noble enthusiasm, which is the foundation of all great actions, and produces a fatal scepticism, coldness, and indifference about all characters and principles whatsoever. We acknowledge indeed that this manner of writing may be of great service in correcting the narrow prejudices of party and faction; as they will be more influenced by the representations of one who seems to take no side, than by any thing which can be said by their antagonists.

But the principal and most important end of History, is to promote the interests of Liberty and Virtue, and

and not merely to gratify curiosity. Impartial History will always be favourable to these interests. The elegance of its stile and composition, is chiefly to be valued, as it serves to engage the reader's attention. But if an Historian has no regard to what we here suppose should be the ultimate ends of History, if he considers it only as calculated to give an exercise and amusement to the Mind, he may undoubtedly make his work answer a very different purpose. The circumstances that attend all great events are so complicated, and the weaknesses and inconsistencies of every human character, however exalted and amiable, are so various, that an ingenious writer has an opportunity of placing them in a point of view that may suit whatever cause he chuses to espouse. Under the specious pretence of a regard to truth, and a superiority to vulgar prejudices, he may render the best cause doubtful, and the most respectable character ambiguous. This may be easily done without any absolute deviation from Truth; by only suppressing

pressing some circumstances, and giving a high colouring to others; by taking advantage of the frivolous and dissolute spirit of the age, which delights in seeing the most sacred and important subjects turned into ridicule; and by insinuations that convey, in the strongest manner, sentiments which the Author, from affected fear of the laws, or a pretended delicate regard to established opinions, seems unwilling fully and clearly to express. Of all the methods that have been used to shake those principles on which the virtue, the liberties, and the happiness of Mankind depend, this is the most dangerous as well as the most illiberal and disingenuous. It is impossible to confute a hint, or to answer an objection that is not fully and explicitly stated. There is a certain species of impartiality with which no man, who has good principles, or a sensible heart, will sit down to write History; that impartiality, which supposes an absolute indifference to whatever may be its consequences or the minds of the readers. Such an
 indifference,

indifference, in regard to the result of our enquiries, is natural and proper in the abstract Sciences, and in those Philosophical disquisitions, where truth is the single and ultimate object, not connected with any thing that may engage the affections or essentially affect the interests of Mankind. But a candid Historian, who is the friend of Mankind, will disclaim this coldness and insensibility: He will openly avow his attachment to the cause of liberty and virtue, and will consider the subserviency of his History to their interests as its highest merit and honour. He will be persuaded that Truth, that impartial History, can never hurt these sacred interests; but he will never pretend so far to divest himself of the feelings of a Man, as to be indifferent whether they do or not.

A lively Imagination, and particularly a poetical one, bears confinement no where so ill as in the use of Metaphor and Imagery. This is the peculiar province of the Imagination. The soundest head can neither

ther assist nor judge in it. The Poet's eye, as it * *glances from heaven to earth, from earth to heaven*, is struck with numberless similitudes and analogies, that not only pass unnoticed by the rest of Mankind, but cannot even be comprehended when suggested to them. There is a correspondence between certain external forms of Nature, and certain affections of the Mind, that may be felt, but cannot always be explained. Sometimes the association may be accidental, but it often seems to be innate. Hence the great difficulty of ascertaining the true sublime. It cannot in truth be confined within any bounds; it is entirely relative, depending on the warmth and liveliness of the Imagination, and therefore different in different countries. For the same reason, wherever there is great richness and profusion of Imagery, which in some species of Poetry is a principal beauty, there are always very general complaints of obscurity, which is increased by those sudden transitions that bewilder

* Shakespeare.

wilder a common reader, but are easily traced by a poetical one. An accurate scrutiny into the propriety of Images and Metaphors is fruitless. If it be not felt at first, it can seldom be communicated: while we endeavour to analyse it, the impression vanishes. The same observation may be applied to Wit, which consists in a quick and unexpected assemblage of ideas, that strike the Mind in an agreeable manner either by their resemblance or their incongruity. Neither is the justness of humour a subject that will bear reasoning. This consists in a lively painting of those weaknesses of character, which are not of importance enough to raise pity or indignation, but only excite mirth and laughter. One must have an idea of the original to judge of, or be affected by the representation, and if he does not see its justness at the first glance, he never sees it. For this reason most works of humour, ridicule, and satire, which paint the particular features and manners of the times, being local and transient, quickly

quickly lose their poignancy, and become obscure and insipid.

Whatever is the object of Imagination and Taste can only be seen to advantage at a certain distance, and in a particular light. If brought too near the eye, the beauty which charmed before appears faded, and often distorted. It is therefore the business of judgment to ascertain this point of view, to exhibit the object to the Mind in that position which gives it most pleasure, and to prevent the Mind from viewing it in any other. This is generally very much in our own power. It is an art which we all practise in common life. We learn by habit to turn to the eye the agreeable side of any object which gives us pleasure, and to keep the dark one out of sight. If this be kept within any reasonable bounds, the soundest judgment will not only connive at, but approve it. — Whatever we admire or love, as great, or beautiful, or amiable, has certain circumstances belonging to it, which, if attended to, would poison our enjoyment. — We are agreeably struck

struck with the grandeur and magnificence of Nature in her wildest forms, with the prospect of vast and stupendous mountains; but is there any necessity for our attending, at the same time to the bleakness, the coldness, and the barrenness, which are universally connected with them? When a lover contemplates with rapture the charms of beauty and elegance, that captivate his heart, need he at the same time reflect how uncertain and transient the object of his passion is, and that the succession of a few years must lay it mouldering in the dust?

But we not only think it unnecessary always to see the whole truth, but frequently allow and justify ourselves in viewing things magnified beyond the truth. We indulge a manifest partiality to our friends, to our children, and to our native country. We not only keep their failings, as much as prudence will justify, out of sight, but we exalt in our Imagination all their good qualities beyond their just value. Nor does the general sense of Mankind condemn

condemn this indulgence; for this very good reason, because it is natural, and because we could not forego it, without losing at the same time all sense of friendship, natural affection, and patriotism. — There appears no sufficient reason why this conduct, which we observe in common life, should not be followed in our enquiries into works of Imagination. A person of a cultivated Taste, while he resigns himself to the first impressions of pleasure excited by real excellence, can at the same time, with the slightest glance of the eye, perceive whether the work will bear a nearer inspection. If it can bear this, he has an additional pleasure, arising from those latent beauties which strike the Imagination less forcibly. If he finds they cannot bear this examination, he should remove his attention immediately, and he should gratefully enjoy the pleasure he has already received.

A correct Taste is very much offended with Dr. Young's Night Thoughts; it observes that the representation there given of Human
Life

Life is false and gloomy; that the poetry sometimes sinks into childish conceits or prosaic flatness, but oftener rises into the turgid or false sublime; that it is perplexed and obscure; that the reasoning is often weak; and that the general plan of the work is ill laid, and not happily conducted.— Yet this work may be read with very different sentiments. It may be found to contain many touches of the most sublime Poetry that any language has produced, and to be full of those pathetic strokes of Nature and Passion, which touch the heart in the most tender and affecting manner.—

Besides, the Mind is sometimes in a disposition to be pleased only with dark views of Human Life.

There are afflictions too deep to bear either reasoning or amusement. They may be soothed, but cannot be diverted. The gloom of the Night Thoughts perfectly corresponds with this state of Mind. It indulges and flatters the present passion, and at the same time presents those motives of consolation which

which alone can render certain griefs supportable. — We may here observe that secret and wonderful endearment, which Nature has annexed to all our sympathetic feelings. We enter into the deepest scenes of distress and sorrow with a melting softness of Heart, far more delightful than all the joys which dissipated and unthinking mirth can inspire. * Dr. Akenfide describes this very pathetically.

Ask the faithful youth,
 Why the cold urn of her, whom long he loved,
 So often fills his arms; so often draws
 His lonely footsteps at the silent hour,
 To pay the mournful tribute of his tears?
 Oh! he will tell thee, that the wealth of worlds
 Should ne'er seduce his bosom to forego
 That sacred hour, when stealing from the noise
 Of care and envy, sweet remembrance sooths
 With virtue's kindest looks his aching breast,
 And turns his tears to rapture.

He afterwards proceeds to paint, with all the enthusiasm of liberty and poetic Genius, and in all the sweetness and harmony of numbers, those heart-ennobling sorrows, which the Mind feels by the representation of

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* Pleasures of Imagination.

the present miserable condition of those countries, which were once the happy seats of Genius, Liberty, and the greatest virtues that adorn humanity.

What ought chiefly to be regarded in the culture of Taste is to discover those many beauties, in the works of Nature and Art, which would otherwise escape our notice. Thomson, in that beautiful descriptive poem, the Seasons, pleases from the justness of his painting; but his greatest merit consists in impressing the Mind with numberless beauties of Nature, in her various and successive forms, which formerly passed unheeded. — This is the most pleasing and useful effect of criticism; to display new sources of pleasure unknown to the bulk of Mankind; and it is only so far as it discovers these, that Taste can with reason be accounted a blessing.

It has been often observed that a good Taste and a good Heart commonly go together. But that sort of Taste, which is constantly prying into blemishes and deformity, can
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have no good effect either on the Temper or the Heart. The Mind naturally takes a taint from those objects and pursuits in which it is usually employed. Disgust, often recurring, spoils the Temper, and a habit of nicely discriminating, when carried into real life, contracts the Heart, and, by holding up to view the faults and weakneses inseparable from every character, not only checks all the benevolent and generous affections, but stifles all the pleasing emotions of love and admiration.

The habit of dwelling too much on what is ridiculous in subjects of Taste, when transferred into life, has likewise a bad effect upon the character, if not softened by a large portion of humanity and good humour, as it confers only a fullen and gloomy pleasure, by feeding the worst and most painful feelings of the human heart, envy and malignity. But an intimate acquaintance with the works of Nature and Genius, in their most beautiful and amiable forms, humanizes and sweetens the Temper,

opens and extends the Imagination, and disposes to the most pleasing views of Mankind and Providence. By considering Nature in this favourable point of view, the Heart is dilated, and filled with the most benevolent sentiments; and then indeed the secret sympathy and connection between the feelings of Natural and Moral Beauty, the connection between a good Taste and a good Heart, appears with the greatest lustre.

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SECTION V.

WE proceed now to consider that principle of Human Nature which seems in a peculiar manner the characteristic of the species, the Sense of Religion. It is not my intention here to consider the evidence of religion as founded in truth; I propose only to examine it as a principle founded in Human Nature, and the influence it actually has, or may have, on the happiness of Mankind.

— The beneficial consequences which should naturally result from this principle, seem very obvious. There is something peculiarly soothing and comfortable in a firm belief that the whole frame of Nature is supported and conducted by an eternal and omnipotent Being, of infinite goodness, who intends, by the whole course of his providence, to promote

the greatest good of all his creatures; a belief that we are acquainted with the means of conciliating the Divine favor, and that in consequence of this we have it in our own power to obtain it; a belief that this life is but the infancy of our existence, that we shall survive the seeming destruction of our present frame, and have it in our power to secure our entrance on a new state of eternal felicity. If we believe that the conduct which the Deity requires of us is such as most effectually secures our present happiness, together with the peace and happiness of society, we should of course conclude that these sentiments would be fondly cherished and adopted by all wise and good Men, whether they were supposed to arise from any natural anticipation of the Human Mind, the force of Reason, or an immediate revelation from the Supreme Being.

But though the belief of a Deity and of a future state of existence have universally prevailed in all ages and nations, yet it has been diversified and connected with a variety of superstitions,

superstitions, which have often rendered it useless, and sometimes hurtful to the general interests of Mankind. The Supreme Being has sometimes been represented in such a light, as made him rather an object of terror than of love; as executing both present and eternal vengeance on the greatest part of the world, for crimes they never committed, and for not believing doctrines which they never heard. — Men have been taught that they did God acceptable service by abstracting themselves from all the duties they owed to society, by denying themselves all the pleasures of life, and even by voluntarily enduring and inflicting on themselves the severest tortures which Nature could support. They have been taught that it was their duty to persecute their fellow-creatures in the most cruel manner, in order to bring them to an uniformity with themselves in religious opinions; a scheme equally barbarous and impracticable. In fine, Religion has often been used as an engine to deprive Mankind of their most valuable

able privileges, and to subject them to the most despotic tyranny.

These pernicious consequences have given occasion to some ingenious Men to question, whether Atheism or superstition were most destructive to the happiness of society; while others have been so much impressed by them, that they seemed to entertain no doubt of its being safer to divest Mankind of all religious opinions and restraints whatever, than to run the risk of the abuses which they thought almost inseparable from them. — This seems to be the most favorable construction that can be put on the conduct of the patrons of Atheism. But however specious this pretence might have been some centuries ago, there does not at this time appear to be the least foundation for it. Experience has now shewn that Religion may subsist in a public establishment, divested of that absurd and pernicious Superstition which was only adventitious, and most apparently contrary to its genuine and original spirit and genius. — To separate Religion

gion entirely from Superstition, in every individual, may indeed be impossible, because it is impossible to make all Mankind think wisely and properly on any one subject, where the Understanding alone is concerned, much more where the Imagination and the affections are so deeply interested. But if the positive advantages of Religion to Mankind be evident, this should seem a sufficient reason for every worthy Man to support its cause, and at the same time to keep it disengaged from those accidental circumstances that have so highly dishonoured it.

Mankind certainly have a sense of right and wrong, independent of religious belief; but experience shews, that the allurements of present pleasure, and the impetuosity of passion are sufficient to prevent Men from acting agreeably to this moral sense, unless it be supported by Religion, the influence of which upon the Imagination and Passions, if properly directed, is extremely powerful.

We shall readily acknowledge that many of the greatest enemies of Religion have been distinguished for their honour, probity, and good nature. But it is to be considered, that many virtues as well as vices are constitutional. A cool and equal Temper, a dull Imagination, and unfeeling Heart, ensure the possession of many virtues, or rather are a security against many vices. They may produce temperance, chastity, honesty, prudence, and a harmless, inoffensive, behaviour. Whereas keen passions, a warm Imagination, and great sensibility of Heart, lay a natural foundation for prodigality, debauchery, and ambition; attended, however, with the seeds of all the social and most heroic virtues. Such a temperature of Mind carries along with it a check to its constitutional vices, by rendering those possessed of it peculiarly susceptible of religious impressions. They often appear indeed to be the greatest enemies to Religion, but that is entirely owing to their impatience of its restraints. Its most dangerous enemies

enemies have ever been among the temperate and chaste philosophers, void of passion and sensibility, who had no vicious appetites to be restrained by its influence, and who were equally unsusceptible of its terrors or its pleasures. Absolute Infidelity or settled Scepticism in Religion we acknowledge is no proof of want of Understanding, or a vicious disposition, but is certainly a very strong presumption of the want of Imagination and sensibility of Heart, and of a perverted Understanding. Some philosophers have been Infidels, few Men of taste and sentiment. Yet the examples of Lord Bacon, Mr. Locke, and Sir Isaac Newton, among many other first names in philosophy, are a sufficient evidence that religious belief is perfectly compatible with the clearest and most enlarged Understanding.

Several of those who have surmounted what they call religious prejudices themselves, affect to treat such as are not ashamed to avow their regard to Religion, as Men of
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weak Understandings and feeble Minds. But this shews either want of candor or great ignorance of Human Nature. The fundamental articles of Religion have been very generally believed by Men the most distinguished for acuteness and accuracy of judgment. Nay, it is unjust to infer the weakness of a person's head on other subjects from his attachment even to the fooleries of Superstition. Experience shews that when the Imagination is heated, and the affections deeply interested, they level all distinctions of Understanding; yet this affords no presumption of a shallow judgment in subjects where the Imagination and Passions have no influence.

Feebleness of Mind is a reproach frequently thrown, not only upon such as have a sense of Religion, but upon all who possess warm, open, chearful Tempers, and Hearts peculiarly disposed to love and friendship. But the reproach is ill founded. Strength of Mind does not consist in a peevish Temper, in a hard inflexible Heart, and in bidding

ding defiance to God Almighty. It consists in an active resolute Spirit, in a spirit that enables a Man to act his part in the world with propriety, and to bear the misfortunes of life with uniform fortitude and dignity. This is a strength of Mind which neither Atheism nor universal Scepticism will ever be able to inspire. On the contrary, their tendency will be found to chill all the powers of Imagination; to depress Spirit as well as Genius; to sour the Temper and contract the Heart. The highest religious spirit, and veneration for Providence breathes in the writings of the ancient Stoics; a sect distinguished for producing the most active, intrepid, virtuous Men that ever did honour to Human Nature.

Can it be pretended that Atheism or Universal Scepticism have any tendency to form such characters? Do they tend to inspire that magnanimity and elevation of Mind, that superiority to selfish and sensual gratifications, that contempt of danger and of death, when the cause of virtue, of liberty, or their country require

quire it, which distinguish the characters of Patriots and Heroes? or is their influence more favorable on the humbler and gentler virtues of private and domestic life? Do they soften the heart, and render it more delicately sensible of the thousand nameless duties and endearments of a Husband, a Father, or a Friend? Do they produce that habitual serenity and cheerfulness of temper, that gaiety of heart, which makes a Man beloved as a Companion? or do they dilate the heart with the liberal and generous sentiments, and that love of human kind, which would render him revered and blessed as the patron of depressed merit, the friend of the widow and orphan, the refuge and support of the poor and the unhappy?

The general opinion of Mankind, that there is a strong connection between a religious disposition and a feeling Heart, appears from the universal dislike, which all Men have to Infidelity in the fair sex. We not only look on it as removing the principal security we have for their virtue,

tue, but as the strongest proof of their want of that softness and delicate sensibility of Heart, which peculiarly endears them to us, and more effectually secures their empire over us, than any quality they can possess.

There are indeed some Men who can persuade themselves, that there is no Supreme Intelligence who directs the course of Nature; who can see those they have been connected with by the strongest bonds of Nature and Friendship gradually disappearing; who are persuaded that this separation is final and eternal, and who expect that they themselves shall soon sink down after them into nothing; and yet such Men appear easy and contented. But to a sensible Heart, and particularly to a Heart softened by past endearments of Love or Friendship, such opinions are attended with gloom inexpressible; they strike a damp into all the pleasures and enjoyments of life, and cut off those prospects which alone can comfort the soul under certain distresses,

distresses, where all other aid is feeble and ineffectual.

Scepticism, or suspense of judgment as to the truth of the great articles of Religion, is attended with the same fatal effects. Wherever the affections are deeply interested, a state of suspense is more intolerable, and more distracting to the Mind, than the sad assurance of the evil which is most dreaded.

There are many who have past the age of Youth and Beauty, and who have resigned the pleasures of that smiling season; who begin to decline into the vale of Years, impaired in their Health, depressed in their Fortunes, stript of their Friends, their Children, and perhaps, still more tender and endearing connections. What resource can this world afford them? It presents a dark and dreary waste, thro' which there does not issue a single ray of comfort. Every delusive prospect of Ambition is now at an end; long experience of Mankind, an experience very different from what the open and generous soul of youth had fondly dreamt of,
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has rendered the Heart almost inaccessible to new Friendships. The principal sources of Activity are taken away, when those for whom we labour are cut off from us, those who animated, and those who sweetened all the toils of life. Where then can the soul find refuge, but in the bosom of Religion? There she is admitted to those prospects of Providence and Futurity, which alone can warm and fill the Heart. I speak here of such as retain the feelings of Humanity, whom Misfortunes have softened and perhaps rendered more delicately sensible; not of such as possess that stupid Insensibility which some are pleased to dignify with the name of Philosophy.

It should therefore be expected that those Philosophers, who stand in no need themselves of the assistance of Religion to support their virtue, and who never feel the want of its consolations, would yet have the humanity to consider the very different situation of the rest of Mankind; and not endeavour to deprive them of what Habit, at least, if they
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will not allow it to be Nature, has made necessary to their morals and to their happiness. — It might be expected that Humanity would prevent them from breaking into the last retreat of the unfortunate, who can no longer be objects of their envy or resentment, and tearing from them their only remaining comfort. The attempt to ridicule Religion may be agreeable to some, by relieving them from a restraint upon their pleasures, and may render others very miserable, by making them doubt those truths, in which they were most deeply interested; but it can convey real good and happiness to no one individual.

To support openly and avowedly the cause of Infidelity may be owing in some to the vanity of appearing wiser than the rest of Mankind; to Vanity, that amphibious passion that seeks for food, not only in the affectation of every beauty, and every virtue that adorn Humanity, but of every vice and perversion of the Understanding, that disgrace it. The zeal of making proselytes to it may often

often be attributed to a like vanity of possessing a direction and ascendancy over the Minds of Men, which is a very flattering species of superiority. But there seems to be some other cause that secretly influences the conduct of some that reject all Religion, who from the rest of their character cannot be suspected of vanity, or any ambition of such superiority. This we shall attempt to explain.

The very differing in opinion, upon any interesting subject, from all around us, gives a disagreeable sensation. This must be greatly increased in the present case, as the feeling, which attends Infidelity or Scepticism in Religion, is certainly a comfortless one, where there is the least degree of sensibility. — Sympathy is much more sought after by an unhappy Mind, than by one chearful and at ease. We require a support in the one case, which in the other is not necessary. A person therefore void of Religion* feels himself as it were alone in the midst of society; and though for prudential reasons he chooses

chooses on some occasions to disguise his sentiments, and join in some form of religious worship, yet this to a candid and ingenuous Mind must always be very painful; nor does it abate the disagreeable feeling which a social spirit has in finding itself alone and without any friend to soothe and participate its uneasiness. This seems to have a considerable share in that anxiety which Free-thinkers generally discover to make proselytes to their opinions, an anxiety much greater than what is shewn by those, whose Minds are at ease in the enjoyment of happier prospects.

The excuse, which these gentlemen plead for their conduct, is a regard for the cause of truth. But this is a very insufficient one. None of them act upon this principle, in its largest extent and application, in common life. Nor could any Man live in the world and pretend so to do. In the pursuit of happiness, ** our being's end and aim*, the discovery of truth is far from being the most important object. It is true the
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Mind receives a high pleasure from the investigation and discovery of Truth, in the abstract sciences, in the works of Nature and Art, but in all subjects, where the Imagination and Affections are deeply concerned, we regard it only so far as it is subservient to them. — One of the first principles of society, of decency, and of good manners, is, that no Man is entitled to say every thing he thinks true, when it would be injurious or offensive to his neighbour. If it was not for this principle, all Mankind would be in a state of hostility.

Suppose a person to lose an only child, the sole comfort and happiness of his life. When the first overflowings of Nature are past, he recollects the infinite goodness and impenetrable wisdom of the Disposer of all events, he is persuaded that the revolution of a few years will again unite him to his child never more to be separated. With these sentiments he acquiesces with a melancholy yet pleasing resignation to the Divine will. Now supposing all
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this to be a deception, a pleasing dream, would not the general sense of Mankind condemn the Philosopher as barbarous and inhuman, who should attempt to wake him out of it? — Yet so far does vanity prevail over good-nature, that we frequently see Men, on other occasions of the most benevolent Tempers, labouring to cut off that hope, which can alone cheer the Heart under all the pressures and afflictions of Human Life, and enable us to resign it with cheerfulness and dignity.

Religion may be considered in three different views. First, As containing doctrines relating to the being and perfections of God, his moral administration of the world, a future state of existence, and particular communications to Mankind by an immediate supernatural revelation. — Secondly, As a rule of life and manners. — Thirdly, As the source of certain peculiar affections of the Mind, which either give pleasure or pain, according to the particular genius and spirit of the Religion that inspires them.

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In the first of these views, which gives a foundation to all religious belief, and on which the other two depend, Reason is principally concerned. On this subject the greatest efforts of human genius and application have been exerted, and with the most desirable success in those great and important articles that seem most immediately to affect the interest and happiness of Mankind. But when our enquiries here are pushed to a certain length, we find that Providence has set bounds to our Reason, and even to our capacities of apprehension. This is particularly the case, with respect to infinity and the moral œconomy of the Deity. The objects are here in a great measure beyond the reach of our conception; and induction from experience, on which all our other reasonings are founded, cannot be applied to a subject altogether dissimilar to any thing we are acquainted with.—Many of the fundamental articles of Religion are such, that the Mind may have the fullest conviction of their truth, but they must
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be viewed at a distance, and are rather the objects of silent and religious veneration, than of metaphysical disquisition. If the Mind attempts to bring them to a nearer view, it is confounded with their strangeness and immensity.

When we pursue our enquiries into any part of Nature, beyond certain bounds, we find ourselves involved in perplexity and darkness. But there is this remarkable difference between these and religious enquiries: In the investigation of Nature, we can always make a progress in knowledge, and approximate to the truth by the proper exertion of genius and observation; but our enquiries into religious subjects, are confined within very narrow bounds; nor can any force of reason or application lead the Mind one step beyond that impenetrable gulf, which separates the visible, and invisible world.

Though the articles of religious belief, which fall within the comprehension of Mankind, and seem essential to their happiness, are few
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and simple, yet ingenious Men have contrived to erect them into most tremendous systems of metaphysical subtlety, which will long remain monuments both of the extent, and the weakness of human Understanding. The pernicious consequences of such systems, have been various. By attempting to establish too much, they have hurt the foundation of the most interesting principles of Religion. — Most Men are educated, in a belief of the peculiar, and distinguishing opinions of some one religious sect or other. They are taught that all these are equally founded on Divine authority, or the clearest deductions of Reason. By which means, their system of Religion hangs so much together, that one part cannot be shaken, without endangering the whole. But wherever any freedom of enquiry is allowed, the absurdity of some of these opinions, and the uncertain foundation of others, cannot be concealed. This naturally begets a general distrust of the whole, with that fatal luke-

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warmness in Religion, which is its necessary consequence.

The very habit of frequent reasoning, and disputing upon religious subjects, diminishes that reverence, with which the Mind would otherwise consider them. This seems particularly to be the case, when Men presume to enter into a minute scrutiny of the views, and œconomy of Providence, in the administration of the world, why the Supreme Being made it as it is, the freedom of his actions, and many other such questions, infinitely beyond our reach. The natural tendency of this is to lessen that awful veneration with which we ought always to contemplate the Divinity, but which can never be preserved, when Men canvass his ways with such unwarrantable freedom. Accordingly we find, amongst those sectaries where such disquisitions have principally prevailed, that he has been mentioned and even addressed with the most indecent and shocking familiarity. The truly devotional spirit, whose chief foundation and characteristic is genuine

nuine and profound humility, is not to be looked for among such persons.

Another bad effect of this speculative Theology has been to withdraw people's attention from its practical duties. — We usually find that those, who are most distinguished by their excessive zeal for opinions in Religion, shew great moderation and coolness as to its precepts; and their great severity in this respect, is commonly exerted against a few vices where the Heart is but little concerned, and to which their own dispositions preserved them from any temptations.

But the worst effects of speculative and controversial theology are those which it produces on the Temper and Affections. — When the Mind is kept constantly embarrassed in a perplexed and thorny path, where it can find no steady light to shew the way, nor foundation to rest on, the Temper loses its native cheerfulness, and contracts a gloom and severity, partly from the chagrin of disappointment, and partly from the social and kind Affections being extinguished

for want of exercise. When this evil is exasperated by opposition and dispute, the consequences prove very fatal to the peace of society; especially when Men are persuaded, that their holding certain opinions entitles them to the divine favor; and that those, who differ from them, are devoted to eternal destruction. This persuasion breaks at once all the ties of society. The toleration of Men who hold erroneous opinions, is considered as conniving at their destroying not only themselves, but all others who come within the reach of their influence. This produces that cruel and implacable spirit, which has so often disgraced the cause of Religion, and dishonoured Humanity.

Yet the effects of religious controversy have sometimes proved beneficial to Mankind. That spirit of free enquiry, which incited the first Reformers to shake off the yoke of ecclesiastical tyranny, naturally begot just sentiments of civil liberty, especially when irritated by persecution. When such sentiments came to be united with that bold enthusiasm, that severity

severity of temper and manners that distinguished some of the Reformed sects; they produced those resolute and inflexible Men, who alone were able to assert the cause of liberty, in an age when the Christian world was enervated by luxury or superstition; and to such Men we owe that freedom, and happy constitution, which we at present enjoy. — But these advantages of religious enthusiasm have been but accidental.

In general it would appear, that Religion, considered as a science, in the manner it has been usually treated, is but little beneficial to Mankind, neither tending to enlarge the Understanding, sweeten the Temper, or mend the Heart. At the same time the labours of ingenious Men, in explaining obscure and difficult passages of Sacred Writ, have been highly useful and necessary. And though it is natural for Men to carry their speculations, on a subject that so nearly concerns their present and eternal happiness, farther than Reason extends, or than is clearly and expressly revealed; yet these

can be followed by no bad consequences, if they are carried on with that modesty and reverence which the subject requires. They become pernicious only when they are formed into systems, to which the same credit and submission is required, as to holy writ itself.

We shall now proceed to consider Religion as a rule of life and manners. In this respect its influence is very extensive and beneficial, even when disfigured by the wildest superstition, as it is able to check and conquer those passions, which reason and philosophy are too weak to encounter. But it is much to be regretted, that the application of Religion to this end hath not been attended to with that care which the importance of the subject required.—The speculative part of Religion seems generally to have engrossed the attention of Men of Genius. This has been the fate of all the useful and practical arts of life, and the application of Religion to the regulation of life and manners must be considered entirely as a practical art.—The
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causes of this neglect seem to be these. Men of a philosophical Genius have an aversion to all application, where the active powers of their own Minds are not immediately employed. But in acquiring a practical art a philosopher is obliged to spend most of his time in employments where his Genius and Understanding have no exercise.—The fate of the practical parts of Medicine and of Religion have been pretty similar. The object of the one is to cure the diseases of the body; of the other, to cure the diseases of the Mind. The progress and degree of perfection of both these arts ought to be estimated by no other standard than their success in the cure of the diseases, to which they are severally applied.—In Medicine, the facts on which the art depends, are so numerous and complicated, so misrepresented by fraud, credulity, or a heated Imagination, that there has hardly ever been found a truly philosophical Genius, who has attempted the practical part of it. There are, indeed, many obstacles of different kinds, which con-

cur to render any improvement in the practice of physic a matter of the utmost difficulty, at least while the profession rests on its present narrow foundation. Almost all physicians, who have been Men of ingenuity, have amused themselves in forming theories, which gave exercise to their invention, and at the same time contributed to their reputation. Instead of being at the trouble of making observations themselves, they culled out of the promiscuous multitude already made, such as best suited their purpose, and dressed them up in the way their system required. In consequence of this, the history of Medicine does not so much exhibit the history of a progressive art, as a history of opinions, which prevailed perhaps for twenty or thirty years, and then sunk into contempt and oblivion.—The case has been nearly similar in practical divinity. But this is attended with much greater difficulties, than the practical part of Medicine. In this last, nothing is required, but assiduous and accurate Observation, and a good Understanding

ing to direct the proper application of such Observation. But to cure the diseases of the Mind, there is required that intimate knowledge of the Human Heart, which must be drawn from life itself, and which books can never teach; of the various disguises, under which vice recommends herself to the Imagination; of the artful association of Ideas, which she forms there; and of the many nameless circumstances that soften the Heart and render it accessible. It is likewise necessary to have a knowledge of the arts of insinuation and persuasion, of the art of breaking false or unnatural associations of Ideas, or inducing counter associations, and opposing one passion to another; and after all this knowledge is acquired, the successful application of it to practice depends in a considerable degree on powers, which no extent of Understanding can confer.

Vice does not depend so much on a perversion of the Understanding, as of the Imagination and Passions, and on habits originally founded on

these. A vicious Man is generally sensible enough that his conduct is wrong; he knows that vice is contrary both to his duty and to his interest, and therefore all laboured reasoning to satisfy his Understanding of these truths is useless, because the disease does not lie in the Understanding. The evil is seated in the Heart. The Imagination and Passions are engaged on its side, and to them the cure must be applied. Here has been the general defect of writings and sermons, intended to reform Mankind. Many ingenious and sensible remarks are made on the several duties of Religion, and very judicious arguments are brought to enforce them. Such performances may be attended to with pleasure, by pious and well-disposed persons, who likewise may derive from thence useful instruction for their conduct in life. The wicked and profligate, if ever books of this sort fall in their way, very readily allow that what they contain are great and eternal truths, but they leave no lasting impression. If any thing can rouse them,

them, it is the power of lively and pathetic description, which traces and lays open their Hearts through all their windings and disguises, makes them see and confess their own characters in all their deformity and horror, impresses their Hearts, and interests their Passions by all the motives of love, gratitude, and fear, the prospect of rewards and punishments, and whatever other motives Religion or Nature may dictate. But to do this effectually requires very different powers from those of the Understanding. A lively and well-regulated Imagination is essentially requisite.

In public addresses to an audience, the great end of reformation is most effectually promoted, because all the powers of voice and action, all the arts of eloquence may be brought to give their assistance. But some of those arts depend on gifts of Nature, and cannot be attained by any strength of Genius or Understanding. Even where Nature has been liberal of those necessary requisites, they must be cultivated by much practice before

before the proper exercise of them can be acquired. — Thus a public speaker may have a voice that is musical and of great compass, but it requires much time and labour to attain its just modulation, and that variety of flexion and tone, which a pathetic discourse requires. The same difficulty attends the acquisition of that propriety of action, that power over the expressive features of the countenance, particularly of the eyes, so necessary to command the Hearts and Passions of an audience.

It is usually thought that a preacher, who feels what he is saying himself, will naturally speak with that tone of voice and expression in his countenance, that best suits the subject, and which cannot fail to move his audience. Thus it is said, a person under the influence of fear, anger, or sorrow, looks and speaks in the manner naturally expressive of these emotions. This is true in some measure; but it can never be supposed, that any preacher will be able to enter into his subject with
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such real warmth upon every occasion. Besides, every prudent Man will be afraid to abandon himself so entirely to any impression, as he must do to produce this effect. Most Men, when strongly affected by any passion or emotion, have some peculiarity in their appearance, which does not belong to the natural expression of such an emotion. If this be not properly corrected, a public speaker, who is really warmed and animated with his subject, may nevertheless make a very ridiculous and contemptible figure. — It is the business of Art to shew Nature in her most amiable and graceful forms, and not with those peculiarities in which she appears in particular instances; and it is this difficulty of properly representing Nature that renders the eloquence and action, both of the pulpit and the stage, acquisitions of such difficult attainment.

But besides those talents inherent in the preacher himself, an intimate knowledge of Nature will suggest the necessity of attending to certain external circumstances, which operate powerfully

powerfully on the Mind, and prepare it for receiving the designed impressions. Such in particular is the proper regulation of Church Music, and the solemnity and pomp of public worship. Independent of the effect that these particulars have on the Imagination, it might be expected that a just Taste, a sense of decency and propriety, would make them more attended to than we find they are. We acknowledge that they have been abused, and have occasioned the grossest superstition; but this universal propensity to carry them to excess, is the strongest proof that the attachment to them is deeply rooted in Human Nature, and consequently, that it is the business of good sense to regulate, and not vainly to attempt to extinguish it. Many religious sects in their infancy have supported themselves without any of these external assistances; but when time has abated the fervor of their first zeal, we always find that their public worship has been conducted with the most remarkable coldness and inattention, unless

unless supported by well-regulated ceremonies. In fact it will be found, that those sects who at their commencement have been most distinguished for a religious enthusiasm that despised all forms, and the Genius of whose tenets could not admit the use of any, have either been of short duration, or ended in infidelity.

The many difficulties that attend the practical art of making Religion influence the manners and lives of Mankind, by acquiring a command over the Imagination and Passions, have made it too generally neglected, even by the most eminent of the Clergy for learning and good sense. These have rather chosen to confine themselves to a tract, where they were sure to excel by the force of their own Genius, than to attempt a road where their success was doubtful, and where they might be outshone by Men greatly their inferiors. It has therefore been principally cultivated by Men of lively Imaginations, possessed of some natural advantages of voice and manner. But

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as no art can ever become very beneficial to Mankind, unless it be under the direction of Genius and good sense, it has too often happened, that the art we are now speaking of has become subservient to the wildest fanaticism, sometimes to the gratification of vanity, and sometimes to still more unworthy purposes.

The third view of Religion considers it as engaging and interesting the affections, and comprehends the devotional or sentimental part of it. — The devotional spirit is in some measure constitutional, depending on liveliness of Imagination and sensibility of Heart, and, like these qualities, prevails more in warmer climates than it does in ours. What shews its great dependence on the Imagination, is the remarkable attachment it has to Poetry and Music, which Shakespeare calls the Food of Love, and which may with equal truth be called the Food of Devotion. Music enters into the future Paradise of the Devout of every sect and of every country. The Deity, viewed

ed by the eye of cool Reason, may be said with great propriety to dwell in light inaccessible. The Mind struck with the immensity of his being, and with a sense of its own littleness and unworthiness, admires with that distant awe and veneration that almost excludes love. But viewed by a devout Imagination, he may become an object of the warmest affection, and even passion.—The philosopher contemplates the Deity in all those marks of wisdom and benignity diffused through the various works of Nature. The devout Man confines his views rather to his own particular connection with the Deity, the many instances of his goodness he himself has experienced, and the many greater he still hopes for. This establishes a kind of intercourse, which often interests the Heart and Passions in the deepest manner.

The devotional Taste, like all other Tastes, has had the hard fate to be condemned as a weakness, by all who are strangers to its joys and its influence. Too much, and too frequent

frequent occasion has been given to turn this subject into ridicule.—A heated and devout Imagination, when not under the direction of a very sound Understanding, is apt to run very wild, and is at the same time impatient to publish all its follies to the world.—The feelings of a devout Heart should be mentioned with great reserve and delicacy, as they depend upon private experience, and certain circumstances of Mind and situation, which the world can neither know nor judge of. But devotional writings executed with Judgment and Taste, are not only highly useful, but to all who have a true sense of Religion, peculiarly engaging.

The devotional spirit united to good sense and a chearful temper, gives that steadiness to virtue, which it always wants, when produced and supported by good natural dispositions only. It corrects and humanizes those constitutional vices, which it is not able entirely to subdue, and though it too often fails to render Men perfectly virtuous, it preserves them

them from becoming utterly abandoned. It has besides the most favorable influence on all the passive virtues; it gives a softness and sensibility to the Heart, and a mildness and gentleness to the manners; but above all, it produces an universal charity and love to Mankind, however different in Station, Country, or Religion. There is a sublime yet tender melancholy, almost the universal attendant on Genius, which is too apt to degenerate into gloom and disgust with the world. Devotion is admirably calculated to sooth this disposition, by insensibly leading the Mind, while it seems to indulge it, to those prospects which calm every murmur of discontent, and diffuse a chearfulness over the darkest hours of Human Life.—Persons in the pride of high health and spirits, who are keen in the pursuits of pleasure, interest, or ambition, have either no ideas on this subject, or treat it as the enthusiasm of a weak Mind. But this really shews great narrowness of Understanding; a very little reflection and acquaintance with

with Nature might teach them, on how precarious a foundation their boasted independence on Religion is built; the thousand nameless accidents that may destroy it; and that though for some years they should escape these, yet that time must impair the greatest vigour of health and spirits, and deprive them of all those objects for which at present, they think life only worth enjoying.—It should seem therefore very necessary to secure some permanent object, some real support to the Mind, to cheer the soul when all others shall have lost their influence.—The greatest inconvenience, indeed, that attends devotion, is its taking such a fast hold of the affections, as sometimes threatens the extinguishing of every other active principle of the Mind. For when the devotional spirit fall in with a melancholy temper, it is too apt to depress the Mind entirely, to sink it to the weakest superstition, and to produce a total retirement and abstraction from the world, and all the duties of life.

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I shall now conclude these loose observations on the advantages arising to Mankind from those faculties, which distinguish them from the rest of the Animal world; advantages which do not seem correspondent to what might be reasonably expected from a proper exertion of these faculties, particularly among the few who have the highest intellectual abilities, and full leisure to improve them. The capital error seems to consist in such Mens' confining their attention chiefly to enquiries that are either of little importance, or the materials of which lie in their own Minds.—The bulk of Mankind are made to act, not to reason, for which they have neither abilities nor leisure. They who possess that deep, clear, and comprehensive Understanding which constitutes a truly philosophical Genius, seem born to an ascendancy and empire over the Minds and affairs of Mankind, if they would but assume it. It cannot be expected, that they should possess all those powers and talents,

talents, which are requisite in the several useful and elegant arts of life, but it is they alone who are fitted to direct and regulate their application.

F I N I S .